

ADAHOO NIŁGII

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NÁÁS YIDIISKÁÁGÓÓ HAA NÁÁDAHOO'T'ÉE DOO?

K'ad Wáashindoondi t'áadoo le'é yee ndahwii'aahgo dah naháaztánigíi hazhó'ó bénááda-hoosdzin, 'áko t'ah nahdée' diné Naabehó wolyéii t'áadoo le'égóo bee bá nda'doonish ha'níi-go béeso náhást'éedi miil ntsaaígíi bífghahgo bá yéékeed yéé t'áá 'éí bich'í' naaltsoos bee ni-náádooltsos. K'ad shíi 'inda béehéhoozíjíl 'ádádóo kodóo diné bikéyah bikáá'dóó t'áadoo le'é



Hastóí kwii naaltsoos yik'i sizinígií Wáashindoondi 'alqájjí' ninábi'dee'nil. Binák'ee 'aznílígií 'éí Truman wol-yé — ta'ígií 'éí Barkley. "Honeelná," jiníigo shíi kwii 'anjídlohgó hwe'elyaa lá.

bee Wáashindoondi dah ndinibijjii bich'í' naaltsoos 'anáádahidoo'nił. Jó 'éí kwii ts'ídá 'agháadi 'ádaat'é ndahalinígií sinil:

1. Diné ha'átihí da t'áá 'iyisíi bidziilgo yee 'ádqah dahast'áqgo tl'óó'jí 'aa dahoowinít'ínigóo 'adahidit'aahgo 'ádoolníił. Jó k'ad 'éí 'ákót'éego doo bee nihá haz'qá da. 'Áko ndi díi 'ákót'éego 'álnéehgogo diné t'áá 'áltso-bee biná'doolnih, dóó haa shíi yit'éego yaa ntsídaakees. Jó 'éí 'áldó' bá béehézíin dooleet. Díi k'ad 'át'éhígíi bini' t'áá 'ákót'ée dooleet daaníigo shíi 'áldó' t'áá 'ákót'ée dooleet. 'Aa dahoowinít'ínigíi ta' tl'óó'góó ndahasdo biyi' 'aa ndahat'íjgóó 'ahidit'aah dooleet daaníigo 'áldó' t'áá 'ákót'é. Jó k'ad 'éí ta' t'áá tl'óó'góó 'adahidit'aah ndi 'éí Wáashindoondi yá 'ánihwii'aahii daniliinii bílá'k'e dahidit'aah. Díi k'ad baa hwinít'ínigíi State deiñníigo ndahasdzooígíi biyi' 'aa dahoowinít'ínigíi 'áálha'ní. Jó 'áko ndi Wáashindoondi dah naháaztánigíi naaltsoos bee bich'í' niil-tsoozgo haa shíi yit'éego 'ádeidoolníił kodi bee hasht'e' ntsída'iskéez ndi 'áadi bee bínááda-hólñíih. 'Ádeilééh shíi góne' 'ádeidoolníił.

2. 'Indins daniliinii bikéyah hazhó'ó bénááda-hoosdzin, 'áko t'ah nahdée' diné Naabehó wolyéii t'áadoo le'égóo bee bá nda'doonish ha'níi-go béeso náhást'éedi miil ntsaaígíi bífghahgo bá yéékeed yéé t'áá 'éí bich'í' naaltsoos bee bich'í'

ndooltsos. 'Ákónéehgogo na'aldloosh kéyah bikáá' naalyéhígíi ch'il hólónigíi t'áá bił 'aheenítsogo 'óolzingo bił hazh'qá dooleet.

3. 'Indins daniliinii bił dah ndahaz'áqgo t'áá 'áltsgo t'áadoo le'é Bilagáana bee ba-deet'aah shíi t'áá neeznáá nááhaajíjí' dóó wóshdéé' yaago hodees'áago t'éiyá bee bada-diit'ah 'áko 'éidíigíi 'áldó' ta'go 'ánaálnéehgo Wáashindoondi dah ndinibijjii ta'go 'áni-deidooldíił. Naadiin 'ashdla' nááhaijíjí badá-diit'ah dooleet ha'níigo 'álnéehgo 'áldó' yá-át'éeh. Háálá k'ad ha'át'éegi da diné bikéyah bikáá'gi da t'ácdoo le'é bidziilgo binda'anishgo 'áhálnéehgo biniiyé 'áhoolzhiizh k'ad bífghah 'azljj'hodí' doo'nił. 'Éí bqago t'áá neeznáá nááhaajíjí' bee 'a'diit'ahígíi doo ts'ídá bífghah da nahalingo baa ntsáhákees. 'Áko 'éí ta'go 'ándoolníił ha'níigo shíi t'áá 'ákóodooníił.

4. Díi k'ad beehaz'áanii tódiłhił wolyéii bi-ch'ágh ndii'áago 'Indins biniinaa bich'í' baa hóchí'íjíi k'ad t'áadoo biniiyéhé da nahalin, háálá beehaz'áanii 'ániigo t'áá háiida 'Indins niljjí shíi tódiłhił doo neidiyoonjih da níigo níi ndi k'ad beehaz'áanii 'ádin nahalingo dayééñíih. 'Áko díi beehaz'áanii yígíi ta'go

'ÉE' NEISHOODII NDA'NITINÍGÍI

Kóhoot'éédqá' Wáashindoondi Bigóoldi Hótsáa hoolyéedi díi 'éé' neishoodii daniliinii 'álkchíní hazhó'ó da'óltá' yéé yikát'ah góne' na-nishtin daaníigo dah daakahígíi 'éí k'ad doo 'ákónáádoo'nił da hodoo'niid ha'níigo baa hóone'. Jó 'éí Bilagáana ba'álkchíní da'óltá'jí 'ákót'éego bá ha'oodzíi lá. 'Áko ndi doo bee-haz'áanii 'ályaii 'át'ée da.

Nihí dó' nihi'óltá' naaz'qágóo jíjgo 'álkchíní da'óltá'go t'áá 'aaníi t'óó kónigháníjí' da 'éé' neishoodii yá yah 'anájah ní't'éé'. K'ad 'éí doo 'ákónáánát'ée da dooleet. Háálá Hótsaago 'Aa dahoowinít'íjéé' dooda ha'ní 'éí baaq.

Hastiin Beatty wolyéego Wáashindoondéé' 'óltá' yinant'aí nilinígií 'ániigo Wáashindoondi bá da'óltá'go t'áá 'áltsgo jíjgo 'óltá' baa na'aldeehgo 'éé' neishoodii doo banáádi'doot'áał da. Doo 'óltá' dago 'éí t'áá 'áko. 'Éé' neishoodii t'áá 'iyisíi doo banáádi'doot'áał da ha'nínígií doo 'éí 'át'ée da. 'Éé' neishoodii na'nitin t'áá bee bá haz'qá, 'áko ndi doo 'óltá'-góogo 'éí bee bá haz'qá. Hiłijíjíhgo da 'éí bee haz'qá.

T'áá Wáashindoondi bikin biyi' 'éé' neishoodii 'álkchíní 'álah 'anídayiil'íjíhígíi 'éí doo doda ha'níi da 'áldó'. 'Áko ndi ts'ídá 'éé' neishoodii bá yah 'ajijeeh yéé góne' t'áá Wáashindoondi naanish ndaat'i'ígíi ta' yíi'a'go kin biyi' yah 'ajijeehígíi doo 'ałgha dazh'dit'áah da dooleet. Háádi da 'ákódzaagogo Wáashindoondi naanish ndaat'i'ígíi 'éí 'alqájjí' kin bee bá haz'qá. Doo kin t'éiyá 'ákót'ée da. T'áá ha'átihíi da Wáashindoondi bii' niliníi chodao'íjíh shíi 'ákót'é. K'ad kót'éego Wáashindoondéé' 'óltá' yinant'aí niliníi yee hooł'a' lá.

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'ándoolníił ha'níigo Wáashindoondi dah ndinibijjígíi naaltsoos bee biyaa niiltsósogo 'áldó' t'áá 'ákót'ée dooleet.

This year Congress will again be asked for the 90 million dollars for the Navaho Program. Congress will also be asked to pass certain laws with regard to Indians. The main ones will be—

1. A law to permit the transfer of criminal jurisdiction over Indians to the States in which the Indians live. That would mean that when an Indian commits a crime he would be tried in a State court. However, before a tribe comes under state criminal law, it will have a chance to vote on the question. If it votes to continue the way it is now, it can do so. If it votes to come under the state, it can.

2. Permission will be asked of Congress to set up grazing units on Indian land, in order to protect the land by seeing that misuse does not occur.

3. Industries and business won't come into Indian territory and spend a lot of money if they can lease the land for only 5 to 10 years, as at present. So Congress will be asked to change this law, and allow 25 year leases.

4. Congress will be asked to change Indian Liquor Laws to permit Indians to buy liquor off the reservation. It is said that these laws against liquor cannot be enforced, so there's no use in having them.

CHECKS

Wááshindoona bits'ágédoo naaltsoos dootł'izhí checks daolyéhígíi danéedéehii bik'é béeso 'adaha'nílgíi yaa halne'go naaltsoos t'a bee ndanideehgo 'át'é. Díí naaltsoosígíi 'áda'ool'jjlgóo t'aá 'áltso nizhónigo yaa halne'. Diné bikéyah biká'a'gi 'índa Naasht'ézhí bá náhásdzooígíi biká'a'gi dáo Kiis'ánaní bá náhásdzooígíi biká'a'gi nda'iinihgo nahaz'ánigíi 'íiyisíi bá 'át'é náhalingo 'ályaa lá díí naaltsoosígíi. Díí naaltsoosígíi tlahgo biyi'gi kóníigo saad bik'i shijaa':

"Naalyéhé yá naazdáhí dajílinii Wááshindoona bi-check haa dahanílgo ts'ídá t'aá 'áneelt'e' biká'ígií t'aadoo bi'oh 'álnéhé t'aá bí' nílígíi shíjí bich'í' ndajiilée dooleet. T'aá béeso 'aa yí'níl ndi t'aá 'ákót'ee dooleet. 'Índa naalyéhé t'éiyá nahidoonihgo 'áldó' ts'ídá t'aá biká'ígií bíghahgo diné ndi'yoollin, doodaii' naalyéhé bá hooghungi bqñh háá'áa níl'ee'go 'áldó' díí béeso 'áneelt'e'ígií t'aá bíghahgo bá beedidoodzoh. Diné bibéeso 'íliinii ts'ídá t'aá bínzíni 'át'ego 'íidoolíi. T'aá béeso t'éiyá yókeedgo t'aá 'ákót'é. T'óó na'iñnihgo doodaii' bqñh háá'áhqají' iidee'aahgo t'aá 'ákót'é. 'Áko 'éí t'aá bí bee böhlníi."

'Áko ndi naalyéhé yá naazdáhí danilínii checks baa dahanílígíi ts'ídá t'aá 'áltso diné bá 'álaanígií 'ádjile' dooleet. Jó 'éí doo ha'níi da. Diné t'aá 'álaanígií bá 'ádeesh-łíi nízingo t'aá 'ákwídoolíi. Dooda nízingo 'áldó' t'aá 'ákót'é. Naalyéhé yá naazdáhí danilínii 'áldó' 'ákót'ego bee bá haz'q.

A book entitled "Special Regulations Governing the Conduct of Trade within the Navajo, Zuni, and Hopi Indian Reservations in Arizona and New Mexico," says—"Traders must pay all government checks accepted in cash, merchandise or credit to the full value of the check presented. The acceptance of cash, merchandise, or credit for Government checks shall be at the option of the Indian in all cases."

The trader does not have to cash your check unless he wants to, but if he does he has to let you decide whether you want it in cash, merchandise or credit.

'ÁLCHÍNÍ 'ÍDAHOOL'AAHGI

Bilagáana Boyce wolyéego Tségháhoodzánidóo 'ólt'a yinant'aí nílínigíi 'ániigo díí k'ad 'aak'ee náhásdlíj' dóó 'ináada'iínílt'a'go Arizona náhásdzooígíi biyi' da'ólt'a'góó díí k'ad Wááshindoona bá da'ólt'a'góó 'álc'híni nanitineé t'aá 'éí bik'ehgo Bilagáana da'ólt'a'góó 'álc'híni ndanitin dooleet hodoo'niid, níigo yaa ch'ihoni'qá lá. Doónee' ts'ídá t'aá 'íiyisíi Wááshindoona bá da'ólt'a'góó 'álc'híni nanitini'gi 'át'ego 'ádooníi da ndi jó ts'ídá shíjí t'óó biniit'aa'jí' 'át'ego 'ádeidoolíi. 'Áko ndi 'álc'híni 'ídahool'ahígíi ts'ídá t'aá 'aheenítsogo 'ídahool'ahh dooleet t'aá 'álc'hishjí. Wááshindoona bá da'ólt'a'góó dóó Bilagáana da'ólt'a'jí bíl' ahqñh sinlii.

'Adahwiis'áágóó 'álgqá 'ádaholoyéego náhasdzogóó bá da'ólt'a' danilínii naaltsoos bá hadahinidéehgo 'éí yik'ehgo nda'nitin. Díí naaltsoosígíi bik'ehgo 'álc'híni ndanitin. T'aah nagháií yéédéé' Utah dóó New Mexico hoolyéego náhásdzooígíi biyi' naaltsoos bik'ehgo 'álc'híni nanitini'gi t'a' 'ádaalyaa. Díí naaltsoos hadahineezdee'ígií níhi Wááshindoona bá da'ólt'a'í yik'ehgo nda'nitinígíi ts'ídá k'asdáq' t'aá bíl' aheełt'ego 'ádaalyaa lá. 'Áko 'éí 'áájí naaltsoos bik'ehgo nda'nitinii hadahineezdee' yéé níhitahgóó bá da'ólt'a'í danilínii t'aá 'éí bik'ehgo nda'nitin hazlíj'. K'ad t'éiyá Arizona biyi'jí naaltsoos bik'ehgo 'álc'híni nanitini'gi níhitahgóó bá da'ólt'a'í danilínii t'aá

BEEHAZ'ÁANII BAA HANE'

By Amos Singer

Councilman, Advisory Committee, Dist. 1 and 2

Nihookáá' dine'é diné bi'di'níinii ch'iyáán 'índa 'éé' 'índa hooghan 'ádaat'eei díí doo t'aá géed háahgi shíjí býyoólkáa' dooleet.

T'aá níléi bitł'áchdidqá' nihookáá' dine'é, diné wolyéii t'ádáhágóó dah naazhjaa'go kéké-dahat'íjgo hodeeshzhiih. 'Áadóó t'aadoo le'é t'aá sáhí baa tii' doodálgíi 'éí doodago t'aá 'áltsgogi yaa yilqágo t'a' dayoolíi go hodeeshzhiih. 'Áko 'éidíígíi beego naakigo 'ákkéé' haz'q 'íiyisíi doo t'aá géed dahinágóó bíl' béeédahózin. Tlahgo haz'ánigíi 'éí díí k'ad diné t'aála'í nízinígo yee hináa dooleetlá lá. Tlahgo náhást'ánigíi 'éí diné dah shijaa'ii t'aá yikah níl'ee' yee náás yikah dooleetlá lá. K'ad t'aála'í niidzínígo díí ch'iyáán 'índa 'éé' dóó bii' níi'oh díníchéeii t'aá géedgogo náás níhíyoólkáa' dooleetlíi doo bíghah da. 'Índa dah jizhjaa'go kéké-dahojit'íjgo náásgóó doo t'aála'hági 'át'ego jookah da dooleet ha'át'íi da 'ált'ch'í' hótq' dóó hasht'e hósinii t'aá géedgogo.

Ha'át'ego díí neeni yidoo'aal biniiyé 'ahí'ildah. K'ad díí neeni baa ha'ooldee' dóó bik'ehgoó 'áda'ool'jjlii t'aá géedgogo díí k'ad t'aála'í jinízíni'go t'aá hó dazhnízinígo 'át'ego dóó t'aá hó hání' bik'ehgo baa hazhdoonah. Beehaz'áanii hólögogogo 'éí 'áájí nízhónigo 'álah 'áhósingo 'éí doo 'ált's'áqjí' jizhjéé'góó yá'át'eehgo baa nídooldah. Beehaz'áanii ha'níni'gíi 'ádingo 'éí t'aadoo le'é baa nízhdíkai yee ts'ídá t'aadoo hodina'í ndoot'ih. Háálá 'álgħadazħ'dit'áhígíi hats'qá' k'íidoonish. K'ad t'aá 'éigi 'át'ego t'a' dine'é dah naazhjaa'góó beeħaz'áanii wolyéii t'aá géedgogo doodaii' bee 'ádingogo 'álgħa'dit'áh wolyéhígíi hodooħtah.

Bik'ehgo 'áda'ool'jjlii hólögogogo dóó diné bíl' béeédahózingogo t'aá 'áltso yik'ehgoó 'ádaat'é neheleeh, 'éí 'óolyé sha'shin beeħaz'áanii. T'aadoo le'é naat'áanii danilínii da bée-dahoozjih dóó binaonish ch'ídaat'ihgo t'aá 'éí náás dabidínítjih 'áko 'áadóó beeħaz'áanii danilínii diné t'aá 'áltso bá yá'át'eeh dooleetlá yee yéeda'diitjih, 'éí 'ákót'ego beeħaz'áanii ndahwiileh. Beeħaz'áanii haleeh dóó kóó diné bá nílyéeh. K'ad díí kodóó bik'ehgoó 'ániit'ee dooleet. Jó 'áadi 'índa kót'jih. 'Éí bik'ehgo diné náás jidi'ish.

Nahasdzáán biká'a' 'adahwiis'áágóó 'álgqá dine'é dah naazhjaa'góó ts'ídá t'aá 'áltsgogi yik'ehgo yikahí bá daholó. 'Índa níléi ts'ídá haa shíjí nízázadéé' bitł'áchdidqá' t'aá 'ákót'ee lágo baa dahojilne', 'áko 'éí beegogo díish jíj-góó bik'ehgo níhá hoot'áa' dooleetlá doo 'índa níhíj'í' hárati'íi 'át'égégo baq ntsáhákees.

Diné kéké-dahat'íinii t'aá bí bíní' bidaalt'ee góne' beeħaz'áanii 'ádá 'ádeilne'go bik'ehgo

yik'ehgo nda'nitin dooleet. Jó 'áko k'ad kót'eeego naaltsoos bik'ehgo 'álc'híni 'ídahool'ahígíi t'aá 'aheełt'égogogo 'ólt'a'góó 'áldó' t'aá 'aheełt'é yileeh.

Dr. Boyce, Director of Navaho Schools, points out that this year the Public Schools in the State of Arizona will follow a teaching plan which is nearly the same as that which the Indian Service has followed for many years in our Indian Schools. According to this plan, they will use the same teaching methods as we do. They will also aim for the same results as we do.

The different states make a book called Course of Study, and teachers in the different state schools use this book as a guide in their work. Some time ago Utah and New Mexico started using a course of study so similar to ours that we have supplied their Course of Study Books to all our Navaho Service teachers. Now we will supply our teachers with the Arizona State Course of Study too.

LÉECHQÁ'Í YILDEEŁII

Colorado biyi' tlahgo hastiin sání líe' dził-di t'aá sáhí bighan níl'ee' jiní. Siláago yah 'ada'iinií danilínigíi bighandi yíkai níl'ee' hastiin yéé hárqá' shíjí daaztsaqá lá jiní. Biléé-chqa'í t'óó 'ahayói níl'ee' lá jiní. 'Áko shíjí léečhqa'í yéé dichin býniighqágo 'áltso daabolghal lá jiní. Léechqa'í 'éí t'a'ts'áadahgo wóne' shijéé' lá jiní. 'Éí shíjí daabolghal.

Hastiin tsásk'eh yikáá' nitéhéé biyaagóó léečhqa'í bikágí dízdiingo sinil lá jiní. 'Áko békóhózingo léečhqa'í yildeet biniiyé biljí' níl'ee' sha'shin hodoo'niid. Níl'ee' shíjí daaztsaqá bilééchqa'í yéé nídaabolghal.

An old hermit died up in Colorado, and when his body was discovered it was found to have been consumed by a pack of dogs that he kept. Discovery of some 40 dog pelts under his mattress lent support to a theory that he kept the dogs to eat.

'ádá dahwéet'aahgo t'aá 'áltso baa bíl' hózhóq' təh, 'áadóó náás hodilzhishgo tlahgo 'ándaho'nílígíi t'aá 'éí bik'ehgo díí beeħaz'áanii wolyéego bik'ehgo diné 'ahá dahwéet'aahii 'áldó' tlahgo 'ánál'. Díí k'ad Wááshindoona dóó beeħaz'áanii ha'níigo bik'ehgo níhá hoot'álgíi ts'ídá lá yá'át'eeh ni, 'áko ndi 'ádaal-yaá dóó wóshdée' d'íkwídi shíjí tlahgo 'áhóni'lígíi t'aá 'éí bik'ehgo tlahgo 'ánáalnii'go hoolzhish. 'Álk'ídqá' Lincoln wolyéé níl'ee' kóní jiní:—"Náásgóó bik'ehgo diné bá hoot'áa' dooleetlá diné t'aá bí 'ádei'íj dooleet, 'índa t'aá bí bíní' beeħt'eeego 'ádá 'áyólzín dooleet," ní jiní.

K'ad Naabehó diné'é niidlínii bik'ehgo 'ádá nahwiit'áa dooleetlá níhíni' beeħt'eei 'ádá 'ílyaago yá'át'een. 'Adahwiis'áágóó, diné dah naazhjaa'góó 'ákót'ego yik'ehgo 'ádá dahwéet'aahii 'ádá neislá.

All human beings need certain things. Each individual needs food, clothing and shelter. Without these, people cannot exist.

But from the earliest times, human beings have shown a desire to live together in groups. People long ago found out that they can do things together which they cannot do alone. The result is that people have two kinds of need. One kind includes the things each individual must have in order to live. The other kind of need is that which the whole group as such requires. As we said, the individual needs food, clothing and shelter. But when a whole group of people live together there are things the whole group itself needs.

In order to live together peacefully and satisfactorily, the group must be organized. Everyone knows that games can be played only if there are rules to follow, and only if each player follows the rules. If every player did as he pleased, the game would come to an end. For like reasons, men could not live together in a group without rules.

The rules that tell men how to behave when they live together in a group are called laws. And when men organize themselves to live in a group, they have to find some means for creating these rules, and for seeing that everyone follows them. They do this by means of government.

Since the earliest times people have lived together in groups, and have had some kind of a government to take care of their group needs. So you can see, there are governments everywhere in the world. Every man lives under a government of some kind. He is almost as used to the idea of government as he is to the air he breathes.

A man is free under any government where the law rules, and where the people themselves make the laws that govern them. No government is perfect, and all governments have to change to fit new conditions of life and new ways of thinking on the part of the people. The government of the United States is an excellent one, but it has been changing ever since it began. However, it still remains, as Abraham Lincoln said, "A government of the people, by the people, and for the people."

The Navaho people need a constitution. We are a group of people living together, and we need the same kind of rules that all other groups of people need.

NAAKAII BITO'GI

(HERMAN BITSI)

habéégashii yéé t'oo haa ndahaaznii'. Méhigodéé' béeágashii ta' náneelkaad. Béégashii haa ndahaaznii' yéé 'éí 'áadéé' béeso yéé t'aadoor bihodiit'ií hach'í' ndahaasya'. Haashíí néelqá' hach'í' ndahaasya', hóla. Béégashii Méhigodéé' náneelkaad yéé 'éí t'aálá'í hatastí. Kwe'é daqgo da'ashchíjgo biyázhí 'éí t'aálá'í nát'qá' ninádaiisda' nleígoo. Dibéhéé 'éí Bilagáana 'adeineeskaad. Kodoo béeágashii bee ta'í 'ídlínigíí baa hanáá'ooldee'.

'Áko 'éí dísh jíjgígo biniinaa doo yá'át'éeh-gó kékéhwiit'i. Biniinaa doo yá'át'éehgo 'ahá hadaoodziih 'át'éegoo hoolá dísh jíjgígo. 'Adóo wóshdéé' t'áá doodahági 'át'éego 'ahaa ntsideeikes hazljj' 'akon. Nihik'éí 'ádin nahalin siljj'. 'Adóo níwohji' háida bee daak'éii t'áá 'altso 'ádin nahalin siljj'. 'Áko t'áá 'éí biniinaa t'áá hazhó'ó doodahági 'áda'ahílljgo 'át'é. Binaadéé' dajílínii shíí t'áá 'aanii yá'át'éehgo kékéhhojit'i danihijóní. 'Éí doo 'ákót'ée da.

Lah béeágashii ndahaniihdi níyáago 'áadi Lók'a'jígaídéé' 'Eé' Neishoodii Yázhí dabiji-nínigíí nashidéélkid. Háí yihodeez'qago díi béeágashii bee ta'í 'ídlí ha'nínigíí baa naahkai? shidíniid.

Hóla, shí doo shiit béeöhózin da, bidíniid.

Ha'át'éegoshq' doo nił béeöhózin da? Nił béeöhózingo 'ádíní, shidíniid.

Ts'ídá t'áá 'iiyisíí ts'ídá bits'ózí ndaazt'iíjí nił béeöhózin nisin, shiitni 'akon. 'Áko lá doo shiit béeöhózin da ni, dishni.

Walter Bitsi shíí Bilagáana da ta' yił 'ahá ndahat'áago k'ad 'éí shíí 'ádaat'i. Shí doda, díóo doo shiit béeöhózin da. Doo shiit béeöhózin-íjíí biniinaa ts'ídá doo shiit 'aanii da. T'aadoor le'ee bee ta'í 'ídlí wolyéii 'áda'ool'íjígo doo shiit béeöhózin da. Jó 'akon kóó k'ad dóola yázhí naaki ná ndii'nil lá 'akon. Háí shíí blii'go ná ndii'nil 'akon. Ts'ídá daats'i shíí shil'íqéé ta' naa yiltíi ndi 'áko béeso yígíí doo shaa díiñigoo bee haz'q. Béeso yígíí shíí ha'át'éego ndanideeh. 'Éí doo shiit béeöhózin da. 'Éí bqáq 'ádíshní bee ta'í 'ídlí wolyéii 'áda'ool'íjíi doo shiit béeöhózin da, hodíniid.

Ts'ídá t'áá 'iiyisíí nizhónigo bee nihaa dahané go 'át'é 'adahwiis'áágoo díi Náakaii Bito' hoolyéegi kékéhahoh'tínigíí. Doo 'asohodoo-béézhgoó diné béeágashii yee dah da'ít'íjí hánígo bee nihadahane'. Shágá hanii 'atah 'ákónít'é hanii ni, shidíniid.

'Ádin, ts'ídá t'áá naakíhí shibéégashii. Bééágashii tsa'ii díóo biyázhí ta' binááhaaí nil'ígo 'éí bólta'go t'áá 'ákódígo shibéégashii. Diné t'oo 'ahayói ná'ázt'i' yiyidóó ch'ídaahná. Kóne' kékéhahat'ií nít'ée' t'oo ch'ídaahná. 'Áko háí béeágashii yee dah oot'íjí. Jó 'akon t'aadoor biníiyéhégoo béeágashii 'atah bee dah 'íit'íjí shidiní, hodishní 'akon. Ni atah béeesh naqah dah si'ánégedáq' ts'ídá díkwíidi shíí baa nádaah'tí níhidishníigo. Hastiin 'Adiits'a'ii yéé 'éí t'áá shq' shich'íjí hanádzih nít'ée' láhda. 'Áko ndi t'ah ndi t'aáláhági 'át'éego biniinaa doo yá'áhoot'ééhgoo hoolzhish díi 'aná'ázt'i' igíí.

Aké'e'di na'iiznii' yéé shináátl na'iiznii'. Bééágashii yáázh naadiin hastaq' sindáo bághíjgo dahidéé'go nahaaznii'. 'Ashdladiin díóo ba'an 'ashdla' nahaaznii'. Dóola yázhí 'éí ta' ts'áadah nahaaznii'. Neeznádiin díóo ba'an 'ashdladiin díóo níwohdi haa'í shíí bágh nda'iizljj' t'aálá'í naazinígo. Bééágashii tsa'ii tádiin díóo ba'an t'aálá'í nahaaznii'. Naaki doot'izhgo dahidéé'go sha'shin 'éí. Jó

akon t'áá 'át'é 'ahíoltq'go 'ashdladi miil díóo níwohdi bágh 'azíjj'. Ts'ídá t'áadoor hodíina'i t'ah nít'ée' checks niigí hodoon'niid. Diné naaltsoos yéedadilchidgo bich'í' nda'iilyé hodoon'niid. Ni'iilyé ha'nínéé t'oo bich'í' ni' nishlíjgo hodeeshzhiih. Diné ta' hatáál yis'qago bikká adeeshwoléé t'áadoor choosh'íjíhígoo 'aadéé' t'íjí shiit dah diildloozh. Naalyéhé báhooghan góne' bina'ídeé'kid nít'ée' Walter Bitsi lá checks neiyé ni hodoon'niid. K'adéé bit' dah 'adiilyeed níláhgoo, nda'azheeh biníiyé naaltsoos há 'ádaalne'go diné ta' yił deeskai shidoon'niid. T'áá 'áko 'ákó dah diiyáá díóo t'áá bighan góne' bił yah 'íiyá. T'áá 'áko naaltsoos shiyaa niit'q. Díi biniinaa diné naaltsoos yéedadilchid shi'di'níigo 'aadéé' shich'í' ni-josta'.

Lá'q, jó 'ákót'ée lá. 'Áko lá díi béeágashii yáázh t'aálá'í sizinígiishq' 'éí díkwíi bághílígoo nahaaznii'? díiniidgo na'ídeé'kid.

Bééágashii yáázhish baa yinísh'tí, kóó naaltsoos bidinílchíid, 'áko 'índa nich'í' n'deeshléé, shidoo'niid.

Jó 'áko naadiin hastaq' sindáogo dahidéé'go nahaaznii' shiit béeöhózin, hodíniid. Kodoo saad hazljj'.

Doo 'altso béejóníi' 'át'éegoo 'ahídzíi'. T'áá 'ahee'l'éego nihizaad hólqó lá 'akon. Bééágashii naakiígií béeso tsots'ids'áadah nits'qá' bidoodzo, shidoo'niid.

'Áko lá 'éí t'áá bíighah shaa ndíi'nił ni, hodíniid.

Doo naa náosh'níi' 'át'ée da, 'áko'óolyéenii, nichago nikí'ádiltsxis ndi doo naa náosh'níi' 'át'ée da. Doo nił 'aanii dago 'áldó' béeágashii yígíí níláhgoo naa ch'óolyeed, shi'doo'niid.

Doo t'áá k'ad shaa ch'élwod da, dishni. Bééágashii ndi t'áá 'al'qá bii' danilínii bibeé'i-diidílíd bik'i naaznili dooleefígií 'ádin. Shí shiit béeágashii yígíí shiit béeöhózingo 'éí t'áá 'íidáq' biyázhí bił dédéél dooleel nít'ée. 'Áko 'éí t'áá shí nisingo da bizádígizhgo sha'álchíní t'áá shq' da'oollghal dooleel nít'ée. Díi k'ad 'éí bée-dahózinígií biniinaa ts'ídá doo bee níhídahóníi' da. K'ad t'áá shí 'ákót'éego ta' nihit béeöhózin. T'áá bita'gi ta' diilghatígií ts'ídá 'ádin.

Kóní lá béeso ta' naash'á ni. Hágoshíí shighanít'ah, shi'doo'niidgo kóó bikáá' 'adání biká'góó dah yiz'q.

Adóó check yéé siza'azis 'ííltsooz díóo bich'í' dah diiyá. T'áá 'áko nahdéé' diné shi-ch'í' hideeshcha'. Dooshq' t'áadoor k'idish-nééh lá niizjí'go kojí' shi'éetsoh hahidiishghan-go baa nídisdzáhqa 'aadéé' tl'ish yiists'qá'íi sizadzoolts'in. Nágháíí konibqahjí' k'asdáq' naa'ígo'. Nááshíízhnítáál nít'ée' 'éí t'oo shízhdeétáál. 'Adóó 'índa hach'í' dah diish-wod díóo hoł 'íidéél. 'Adóó tl'óó'góó ch'í'ahi-niigíni 'éí tl'óó'di hwéé nízníthaal. Hááhgóó-shíí dił t'éiyá 'áhooshłaa. Hach'í'édáq'góó hááhgóóshíí dił naashchxii'. Doo nílt'éegiish 'áhiilyaa. Kéyah biniinaa 'áhiil'í. Nihinant'a'í biniinaa 'áhiil'í. Béeso biniinaa 'áhiil'í. Bééágashii biniinaa 'áhiil'í, jó 'akon.

Éí biniinaago k'ad shinant'a'í dajílínii shíká'azhdoojah. Díi 'aná'ázt'i'ígíí níláhgoo kónidazhdoodlíi. Ha'át'íi biniiyé 'anishkí, níigo sidá, díi Walter Bitsi wolyéii. Háí 'íljjgo 'ábiila? Shí daats'i? Naakaii Bito'gi diné kékéhahat'iinii daats'i 'ádaat'i? T'áá 'aanii 'íljjgo 'áho'diilyaago 'áldó' k'ad béeöhózingo yá'át'íeéh.

'Áadóó 'awáalyagoo tádíiyá. 'Áadi díkwíi shíí shiiská. -Ndeezid díóo hastaq'goo yoó-káa'lgó 'índa 'áadi 'ahaa hodooñih shi'doo'niid. Doo chohoo'jígo hahínídzí'qéé kóó naal-

tsoos bikáá'go siłtsooz, shi'doo'niid.

T'áá lá 'ahee'l'é ni. Shí hanii t'éiyá 'ákó-t'éego sizaad. Hó 'áldó' t'áá 'ákó-t'éego ha-zaad. T'áá yá'át'éhégi 'áhi'dii'níigoósh 'ahii-gáq dooleel, hodishní siláago. 'Aadóó tágóó 'ádaa nahosisne'.

Jó 'akon 'ákót'é. Haa shíí yit'éego nihá baa ntsidajikees dooleel shinant'a'í dajílínii, díóo shibéésh bágh dah naaznili dajílínii.

I grew up at Mexican Springs. I was born here, and here I am getting old. Some time ago, without my knowledge or presence, this land that I claim as mine became the subject of a discussion depriving me of it. In those days I seldom attended meetings, so this took place without my hearing about it.

A missionary used to hold meetings up on the mountain from Mexican Springs, and when I went there I heard about this matter of putting up a fence. A Navajo by the name of Wallace Peshlakai told me about it, and I wondered what he was talking about. I thought perhaps they are putting in a railroad track to haul out timber. It didn't occur to me that they meant this present fence. When they afterward explained it more fully, it developed that they meant to fence in a large area around Mexican Springs. From that time I have been in disagreement with the idea.

Before long a meeting was called here. At this meeting I was off to one side talking when Clay (?) Etsitty said, "Hey, come over here. Do your talking from here."

So I went up there. With him as an interpreter I spoke to the people. I said, "I am not in accord with this proposed fence." My mother, who is also Walter Bitsi's mother, said that she was also in disagreement with the fencing idea. Another woman, whom we call Road Over The Water also spoke, saying that she too was against it. So there were three of us who spoke in opposition to it.

Then they said to me, "Just exactly why are you against it, you so and so? This deal means a lot of money to us."

"Well, I've got a reason," I said. "As you well know, the people who have fenced-in areas around here aren't very anxious to open those areas to other people. If a fence is placed here we are going to suffer on account of it for a long time. It will be a heap of trouble. Wherever there is a fenced area, there is always trouble, because horses and cattle stray in. Lawsuits follow. There are people right now in jail on account of it. That's what will happen here in the future, all on account of a fence."

But the people disregarded and out-argued me. Bennie Tohe, Frank Cadman and Tom Long all argued more convincingly than I. They worked on the women-folk, begging them to acquiesce.

"Friends, Grandmothers, Mothers, it will be a good thing. Your sons will always have jobs here," they said imploringly. When the men gave in, I did not.

Pretty soon work began here. The next thing I saw was Herbert Barney who was working here putting rocks into the gullies. I went over to him, and he said, "Why don't you ask for a job?"

"You will recall that I spoke against this," I told him.

As the work went on I stayed out of it for a long time. Then one day I went to the trading post here, and someone said, "Hey there Mr. grab an axe and get to work with it." It was almost noon when this happened. So I picked up an axe, and was taken to the place where the men were working. I got to where they were busy fencing, and started to work. So it was that I began working, and things went well. Even though the wages were small, they kept my family well fed. So we thought maybe it was really all right after all.

Then sheep were brought in here, and conditions became bad. At first when they brought sheep in, everything went well for awhile. At that time there was a man by the name of Henry Smith who took care of the sheep program. Things went smoothly for some time. During this period, each man marketed his wool individually, and everyone was told just how many sheep he had in the band.

Then it was proposed that we trade our sheep for improved stock, at the rate of two of ours for one of the improved, which we did. Since that time many things have taken place. The sheep were eliminated and cattle of various kinds were brought in. They proposed to test the blood of the cattle, and when they had tested it they said that the cattle were not all of the same breed, so we must sell them all. They recommended a single (uniform) breed. So the people sold their cattle. Some cattle were then driven up from Old Mexico. The people

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NAAKAII BITO'GI

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(HERMAN BITSI)

who sold their cattle received payment without difficulty. I don't know how much they got. They each received one head of the Mexican cattle, and when these calved in the spring, they paid back one calf. The white people drove off the sheep. That's when the Cattle Association began.

On that account we are not getting along well nowadays. For that reason we haven't had pleasant words for one another for a long time. From that time on we have entertained only ill feeling for one another. It seems as though we no longer have relatives (friends), nor even distant relatives. All on account of that we treat one another terribly. Our surrounding neighbors consider us to be well off, but they are wrong.

Once I went to a cattle sale, and there I met Chic Sandoval from Lukachukai, who asked me, "Whose idea was this Cattle Association you people have?"

"I don't know," I told him.

"Why don't you know? Sure you know. I think you must know every detail of it," he said.

"I do **not** know," I said. "Perhaps it was Walter Bitsi who worked this out with some white people. I didn't, and I don't know a thing about it. It is because I know nothing about it that I dislike the idea. I know nothing of the ways of associations. Now you see those two young bulls which were picked out for you (to buy). They might belong to some body. Maybe one of them is mine, but you are not going to pay me. I don't know what becomes of the money. That's what I mean by saying that I am ignorant of the ways of associations," I told him.

"People outside are saying some very flattering things about you people who live here at Mexican Springs. They say that the people here are really well to do cattlemen. I thought you were one of those," he said to me.

"No, I only have two head of cattle. I have only a cow and a yearling calf. Many people have moved out of the fenced area. So who is rich in cattle then? These people used to live in here, but they moved out. So who is rich in cattle? So there's no point in your telling me that I am a well to do cattleman," I told him.

"When you were on the Tribal Council I begged you a number of times to do something about this fence around me. Chee Dodge sometimes spoke in my favor. But this fence still remains as a nuisance," I said.

I was present at the last cattle sale. Calves brought .26 a lb. Fifty five were sold. Young bulls brought .11 a lb. These sold for upwards of \$150.00 a head. Thirty one cows were sold, and I think they brought .20 a lb. So the total was above \$5000.00. Shortly afterward it was said that the checks had come. We heard that people were making their thumb marks preliminary to receiving payment. I held back, and didn't go at once to receive payment. I wanted to help a man who was giving a sing, but I had nothing with which to help him, so I rode over here (to Mexican Springs). I asked at the trading post, and they told me that Walter Bitsi had the checks. They said that he was in the act of leaving with some men to get a hunting license. So I then went over to his home. He brought out a book, and placed it before me. Then he proceeded to explain why people were making their thumb prints before receiving their checks.

"Yeah," I said. "But how much did the calves bring per head?" I asked.

"I'm not talking about calves. Put your thumb print here so I can pay you," he told me.

"Now I know that they brought .26 a lb," I told him.

That's when the trouble began. I don't remember all the names we called each other. We were one as bad as the other.

"Seventeen dollars were deducted for the two cows you have," he told me.

"Now look here, you have to give me every bit of the proceeds," I told him.

"I can't give them (the seventeen dollars) back to you, you so and so. Even if you cry and beat yourself against the floor I can't give them back to you. And if you don't like it, get your cattle out of here," he told me.

"I don't want to take them out," I said. "You can't tell one cow from another anyway, because they're not branded. If I had been able to identify my own cow I would have caught the calf. I would have butchered it when I felt like it, and my family could have had it to eat. Since the cattle cannot be identified, we have little to do with them. Perhaps some of you know it's like that. We can't go in and get a beef."

"I have some money here. Try and get it," he said to me as he put it on the table.

I put the check in my pocket, and went for it (the money on the table). Just then he started toward me,

NAAKAII BITO'GI BEEGASHII BEE ŁA'I 'IDLINIGII

BY WALTER BITSIE — MEXICAN SPRINGS, N. M.

Kwá'ásiní, t'áá 'ánoltso, díí k'ad Naakaii Bito' hoolyéegi 'áhoot'éegi bee nihil hodeesh-nih. Naakaii Bito'gi 'iná'ázt'i ígíí Wááshindoodnéé' bee hodeest'áanii 'át'é. 'Éí díí 'iná'ázt'i ígíí haa shíí néelqá' béeso bik'é niilyáago hā' yidzaa 'akon. 'Aadóó ndaashnishi béeso haa shíí néelqá' bich'j' ndahaasya'. 'Aadóó díí 'aná'ázt'i biyi'gi 'ádahóót'jjd nilíni doo 'áltso nihil béehózin da 'akon. Béesh báqñ dah naaznilí dajilíni doo 'áltso hoł béehózin da. 'Índa t'áá nihil ndi doo nihil béehózin da 'akon, 'ádaadzaii. Ha'át'éegi da chahałhee-ko doo hoot'j' da leh 'akon. 'Éí díigi 'át'é nahalingo t'óó saadígíí dóó t'óó jiní jiní ha'nínigíí díí t'eyá bee baa dahane'go 'adahwiis'a díí Naakaii Bito'gi haz'ánigíí. 'Éí shíí t'áá 'ákó-téhégo nihil béedahózin.

'Iná'ázt'i dóó biyi'gi dáda'deestl'in dóó k'ayah hasht'éé daholyaa dóó t'iis da k'éeda-deesya'. 'Áko díí k'ad t'áá bił ya'ádaat'ééh danilíni 'atah yaa dadeeskai 'akon. Bigha da naaz'ágqóó yee yaqñ tsídadeezkéezgo, tsin k'éedadilye'góó yaa níiikai 'akon. 'Áko 'éí díish jíjgóó diné łá' doo bił 'adaanígóó yá-daal'ti'.

'Áko 'éí k'ad naaltsoos t'áá dinék'ehjí saadígíí bee bik'e'eshchíjgo hahinidéhígíí 'ániid hanáánídee'ígíí biká'a'gi diné t'áá kodóó danilíni díí ná'ázt'i ígíí doo bił 'adaanígóó hahahaasdzi'go saad bá biká'a' níi'nil lá 'akon. Hóla 'éí 'ákódajít'éhígíí. Ts'ídá 'ádahoot'éegi doo hoł béedahózin da. 'Éí báqñ díí béégashii kóne' naakaaígíí ts'ídá 'éí t'eyá ch'éédaji-t'áah 'akon.

'Iná'ázt'i hazljj' dóó wóshdék' 'ádahóót'jjdii 'éí bíni' 'ádaat'éego díí k'ad díj' nááhaii dóó wóshdék' ch'íhonish'aah.

Díj' nááhaiídqá' díí k'ad béégashii bee łá'i 'ídlíni yee dah yikahígíí bidiiyá. 'Aadóó naaltsoos bá dah díi'q t'áá bí 'ádashílníigo. T'áá 'aaníi 'íldqá' shibéégashii 'ádin ní'éé'. 'Áko 'éí t'áá bí béégashii łá' shaa deistjíjgo naaltsoos bá dah díi'q. 'Éí kót'éego bee 'atah séljj'.

Díj' nááhaiídqá' dóó t'ah níwohdqá' 'éí Wááshindoón yá ndaálñishii bich'j' nda'iilyéego díí k'ad shinaanish nilnígi yaa yikai. Shíbaa háiyáá dóó 'éí doo bik'é shich'j' níiilyéé-góó kóó baa yisháát. 'Áko díí kodóó béégashii t'áá shí 'atah sétlñilígi, jó 'éí baa shił hózhóq-go 'atah baa yisháát 'akon.

Díí béégashii yígíí 'éí Bilagáana béégashii

hopping like a boxer. I thought by golly he won't get the best of me, and just as I started to throw off my coat "Wham", he hit me in the face. I nearly fell by the fireplace. He kicked at me, but just grazed me. Then I went for him and grabbed him. We struggled out through the door, and I threw him down: I really made a bloody mess of him. His dooryard was covered with gore. What we did to each other wasn't anything to be proud of. But we did it on account of our land, our (government) leaders, and our cattle.

For that reason, I wish my leaders would help me. Do away with this fence. Why does Walter Bitsi think he is **the** authority? Who gave him the power? Me? Or did the people who live here at Mexican Springs? If he indeed has the authority, okay then.

Then I was taken to jail, where I spent several days. I was told that the judge would hear my case on the sixth of the following month, and I was told that all the things I had said were written down against me.

We're both one as bad as the other. I'm not the only one who said those things. He did, too. We wouldn't have fought unless what we said to each other was bad," I told the policeman. And I told a lot of other things about myself.

That's the way it is. What do you government and tribal leaders think would be the best solution?

nanilt'q' bił béedahózinii deinéélt'jjhígíí, bidił ya'át'éeh ha'nínii, jó 'éí 'ádaat'é 'akon.

Tádin dóó ba'aan 'ashdla' góne' (1935) yihah yéedqá' béégashii bijáad danineezígíí wolyé jiní, dóó Naakaii bibéégashii wolyéhígíí kóne' 'iná'ázt'i góne' yah 'adajiznil. 'Nt'ée'go Bilagáana dée'go deiníl'j'jgo doo yá'át'éeh da daaní. "Haa'íshq' díí béégashii yah 'adahisoonilígií 'áltso nihaa ndahóniih," daho'doo'niid 'akon. 'Éí t'áá 'ákódadziidzaa. Bidinínáádée' béégashii ya'át'éehii, bitsi' ditáanii, bá nahaaznii'. Kodóó 'índa béégashii bee łá'i 'ídlí ha'nínigíí hárát'i siljj'. 'Éí díí jíjgóó yee łá'i nilíjgo hoolzhish. K'ad díí jíjdi táadi neeznádiin dóó níwohdi biihahgo naakai béégashii. 'Índa bidoó 'át'éegi náás 'áalniil. 'Índa dóola t'áá 'ákó'té 'akon. Dóola 'aláahdi da'íliini ndahiilnii. 'Aak'eedqá' dóola naaki ndahaalnii'. T'áálatá'i sizinígií náhást'éidi neeznádiin dóó ba'aan tsots'iidiin dóó ba'aan 'ashdla' bágh 'azljj'. Jó kót'éego béégashii yígíí náás dayiníi'niil 'akon.

Jó 'ániid diné kodóó nihitahdóó béesh báqñ dah si'áni jíljjgo dóó łá' 'éí t'áá naaznilí ha'nínigíí binaaltsoos 'ííl'íni jíljjgo díí béégashii bee łá'i 'ídlíngíí dóó hoł 'aanígóó ch'íhozhní'qá' 'akon. 'Áko ha'át'éego lá t'áadoo bee 'atah jíljinii doo shił 'aaníi da jinígo baa níjít'j'j dooleeł k'ad t'óó kót'éego baa ntsáhákees kodóó?

'Áadóó díí naaltsoos diné bizaad bee hadahinidéhígíí t'áá 'ániidígo hadahineezdee' yéé biyi'gi Woodrow Becenti joolyéhígíí kójíníigo ch'íhozhní'qá' lá: "Kodóó 'iná'ázt'i biyi'dóó diné ch'íneelkaad." Háí lá kodóó ch'íneelkaad lá? K'ad kodóó t'óó 'ákó'téego baa ntsáhákees. "Dibé bee łá'i 'ídljj' ht'éé' t'óó 'áltso nahaaznii'. Diné bidibé da'íliini yéé t'áadoo bée da'jísnii'í dibé 'áltso ndajiisni' lá, náázhdíni lá 'akon. 'Áko la' 'éí shí doo yishníi da. Bidibé da'atahii t'áá 'áltso bida'asni'go shí kót'éego shił béehózin. "Díí 'aná'ázt'i biyi'dóó diné ch'íneelkaad yéé 'éí tl'óó'di té'éj dichin dóó t'áá 'áltsoní yik'ee ti'dahooníiho wóné'e 'éí béégashii yee łá'i danilíni ts'ídá t'áá yíní 'át'éegi da'ayáq," jíniigo dó' ch'íhozhní'qá' Woodrow Becenti. Díí k'ad kót'éego nihaa ch'íhozhní'ánígií lá 'éí 'ahéhee'gi 'ázhdíniid ni. Ná'ázt'i biyi'gi díí k'ad ha'át'ií da nabóhonaahii, 'índa ha'át'ií da bee łá'i 'ídlí nilíni náásgóó 'ádá ntsáhákees wolyéii, jó 'éí 'át'é daniidzin 'akon. T'áadoo le'é yá'át'éehgo sha'álcíní bá séłáa dooleeł daniidzinígií, jó 'éí k'ad kóné' nihibéégashii 'atah ndaakai, 'akon. 'Índa náásgóó háadi da bik'i náhwíidoot'ihii hwee 'ádingo dóó doo hárít'j'j dago 'éí t'áá 'aaníi t'áá 'áltsoní bik'ee ti'hoo'níh 'akon. 'Áko díí k'ad kwii bee łá'i niidlínígií 'éí shí baa 'ahéeh nisin. Hálá 'éí náásgóó bee ák'i 'adoodáát'át'é 'akon.

'Áko díí k'ad 'akóó 'adahwiis'áágóó kééda-hoht'íni 'éí k'ad díí t'óó nihil ch'ídahosé'q. 'Áko ts'ídá t'áadoo 'át'éhé da ndi 'át'é 'akon.

Tségháhoodzánídi béesh báqñ dah naaz'áni 'akéé'di 'álah silj'jéedqá' t'óó nádashijójiih 'akon. "Ba'át'e' hóló. Kéyah yee 'ádihólñíh,' ha'níigo diné shaa ch'éédahat'áah 'akon. Ha'át'éego lá diné t'áadoo bahat'aadí ba'át'e' hólóq ndi t'óó hatah naagháa dooleeł? Jó 'á-kódaat'éii biniiyé beehaz'áanii dahóló, dóó si'láago da biniiyé dahóló. 'Índa awáalya da biniiyé dahóló 'akon. Ha'át'éego lá diné ba'át'e' hólóq ndi t'óó dazhníl'j'jgo hatah yigáát (Page 6 biká'a'gi baa nááháne').

NAAKAII BITO'GI BÉEGASHII
(WALTER BITSI)

dooleeł nisingo kodóó t'óó bee na'ák'itséskees 'akon.

Jó 'áko ndi, 'iinahígíi t'éiyá baa ntséskees. Shidine'é t'áá 'áltso yá'át'eehgo 'ada'ałnah dooleeł nisingo díí k'ad béégashii bee ɣá'i 'ídlíni yéigo 'atah bidiishkaal 'akon. "Béégashii bee ɣá'i niidlínii yéigo 'ádaah'tíj," jó da'ahidiiní 'akon. "Béégashii 'aláhdi 'ádaat'éii, bitsj' daditáanii, ts'ídá díí t'éiyá náás noot'íj dooleeł. Háádék' da nihaa ndayiilnigho t'áá 'ákót'ee dooleeł. 'Éí bąq ts'ídá bá baa 'ádaahwiilyqá dooleeł," jó da'ahidiiní 'akon. 'Áko 'éí bik'ehgo dóola nihaa ndayiisnii yéé bá baa 'ádaahwiilyá. ɭa' táá' náhaiídqá' dóola nihaa ndayiisnii'go 'éí t'ah ndi kóq bá baa 'ádaahwiilyá. 'Áko 'éí 'áají bibéégashii danilínii yee náás kódeidoolíj, t'áá nihí nihidine'é danilínii 'akon. Kót'ego 'át'é shidine'é 'akon.

'Áko díí yooch'síd danilínigíi t'éiyá bee nihaa ch'ídahwit'aah. T'áá hó 'ádajít'ehígíi, doo na'ák'itsídazilkeesii, 'índa náagsóo bee 'iiná dooleełi doo nabik'itsídazilkeesii, jó 'éí 'ádajiní 'akon. Shí 'iinisingo 'éí Dewey Etsitty hodooya'go k'ad yálti'gi 'át'ego há yálti'go hadine'é bee náás jid'éesh laanaa nisin 'akon. Woodrow Becenti hodooya'go naaltsoos há 'íl'íjgo dóó há hoo'áałgo halqají 'ahidízjí laanaa t'óó nisin. K'ad 'éí t'áá sáhí ch'éeh 'ádeiit'í nahalin. T'áá sáhí yee 'ádihólníh shi'di'nígo biniinaa dísh jíjgóó t'óó saad shá naach'qahgo hoolzhish. K'ad shí kót'ego na'ák'itséskeesgo 'ádishní. K'ad t'áá 'ákó't'ehé.

My friends, all of you, I now propose to tell you about the conditions at Mexican Springs. The fenced area here was a government project. It cost a great deal of money to construct, and a great deal of money went for labor. Most of us do not know just exactly what took place within this area. The Councilmen do not all know. And we ourselves do not know what took place. It is like a dark place where one cannot see. The only information people get comes through gossip. Of that fact you are probably aware.

After the fence was erected, reservoirs were built, and the land inside the area was attended to, and cottonwoods were planted. Then those who understood the motives behind the project began to practice (what was being taught to them). They considered the future of their homeland, and began to replant trees. Some men still today speak against it.

Now in a recent issue of this Navaho newspaper, articles appeared by some of the local people who are opposed to the Mexican Springs Project. That is their business. But they do not know the facts of the matter. Therefore the main bone of contention is this Cattle Association.

I'll pass over the period intervening between the present and the time when the fence was put up, and will confine myself to the past four years.

Four years ago I became a member of this Cattle Association, and became a bookkeeper for them, at their request. In fact, I had no cattle at that time, but the members gave me a cow in return for my bookkeeping. That is how I became a member.

Prior to that time there was a paid government bookkeeper. But since I took over the job, I have worked without pay. I am glad to have a part in this Cattle Association.

These cattle (raised by the Association) are of a breed similar to those raised by white stockmen.

Back in 1935, the people brought into the area some long horned, long legged cattle, and some Mexican cattle, and the white people said they were poor stock. They said, "Why don't you people sell all those cattle you've put in here?" So the people did. And the poor stock was replaced by good beef cattle. Thereafter, the Cattle Association began. It still remains, and at present we have over 300 head in the herd. And the breed is being improved. The bulls are of a good breed. We buy the best bulls. Last fall we bought two bulls. They cost us \$975.00 each. That's how we are carrying on the improvement of our stock. Recently a man from here, who is a member of the Council, and another who is the secretary of the local Chapter, and both of whom are opposed to the Cattle Association, voiced their opinions.

NAAKAII BITO'GI 'INÁ'ÁZT'I'IGÍI

BY FREDA U. BITSIE — MEXICAN SPRINGS, N. M.

Kwá'ásiní, shidine'é 'adahwiis'áágoo t'áá 'ánółts, yá'át'eeh nihidishní. Shí díí Naakaii Bito' hoolyéegi 'atah kékéhasht'íj. Kwii t'áá 'áhoołts'íisígo saad ɣa' ndeeshjih.

Ts'ídá 'alqají' dooleełigíi 'éí t'áá 'ániidigo diné Woodrow Becenti wolyéii naaltsoos diné bizaad dabikáa'go hadahinidéhígíi bikáa'gi saad ɣa' nizhníja' lá yígíi saad nát'qá' ninádeesh'áál. "Díí k'ad kwii Naakaii Bito' hoolyéegi béégashii bee ɣá'i jílinígíi hanant'aí t'áá hó ndajistíinii 'ádin. 'Índa bikéédéé' náánás-dzíj dooleełii 'ádin. 'Índa naaltsoos 'íl'íni t'áá hó hazhóó ndajistíinii 'ádin," jinígo ha-joodzíj' lá yígíi 'éí 'ááldishní. K'ad t'áá shíj 'aaní hódéé' 'ákót'ego baa ntsídajikees. Jó doo hoł' adaanínigíi, bee nihitah dajíl'íj 'ít'é-ígíi, 'éí shíj t'áá 'aaní doo dajiniihgóó naaltsoos yaa 'áhályqá dooleełii niiltj. 'Alqají' si-zjí dooleełii dó' 'ádin dajiní 'akon. 'Éí t'áá hó-lóogo 'át'é. Náabikéédéé' sizínigíi dó' t'áá hólj. Kóhoot'édédáq' haa'ishq' 'alqají' sizínii dóó bikéédéé' yígíi dóó naaltsoos 'íl'íni niná-dadii'nił dadii'nił biniiyé díkwiidi shíj 'álah nísiidíj'. Ndi ts'ídá t'áá 'álah néiidleeh bi-k'eh, k'ad béésh bąq dah si'ání nihá jílinígíi Dewey Etsitty ho'di'nínigíi, ts'ídá t'áá hó da

We cannot understand why a man who is not even a member of the Association should express himself in opposition to it.

In a recent issue of this Navaho newspaper, Woodrow Becenti expressed himself as follows:—"The people were driven out of this fenced area." Who was driven out? That's what we wonder. He went on to say, "They started a sheep association, and the sheep were sold without the knowledge of all the owners." I haven't heard about that. As far as I know they were all notified. Woodrow Becenti goes on to say, "The people who were driven out of this area are on the outside suffering from hunger, poverty and what not, while the members of the Cattle Association have plenty to eat." Thanks for bringing these points up. What is being tried out in this enclosure, and through the medium of an association, is something worthwhile. We are thinking of the future of our children in connection with this cattle venture. If you have no thought for the future, and if you put nothing aside for time of need, you will suffer for sure. So I am thankful for this Cattle Association. That's a livelihood for the future.

I am bringing out these points for you who live in various places. There's no harm in it.

The last time they had a Council meeting at Window Rock, my name was mentioned time after time. People said, "He's got something up his sleeve. He has taken control of the land." How can they tolerate the continued presence of a man who is a known crook? There are laws to deal with such people, and that is the purpose of policemen and jails. As I consider my own position, I ask how can they let a man like that go free if he is indeed a crook.

However, I am principally concerned with questions of livelihood. I am a strong supporter of this Cattle Association, because I want my people to have a good living. We exhort one another to greater effort for the Cattle Association, and we say among ourselves, "We will raise the best breed of cattle, and if anyone wants to buy them from us, we have them available. For that reason we'll be careful with our breeding." For that reason we are still caring for some of the bulls we sold three years ago. Navaho people who buy bulls from us can improve their stock thereby.

We are described only by lies. People without a thought for their own condition nor their own future are the ones who say those things about us. As I think of it, I wish Dewey Etsitty would join us and, speaking for all the people, lead us forward (i.e. I wish he would join us and use the energy he now expends talking against us, for the benefit and progress of all the people.) And I wish Woodrow Becenti would become a secretary and a leader for all of the people (instead of for just a faction). Working alone, we of the Cattle Association seem to be the only ones (striving for unification and collaboration), but we're not making much headway. This business of saying that I am trying to take over the whole thing is pure fabrication. This is my position in this matter.

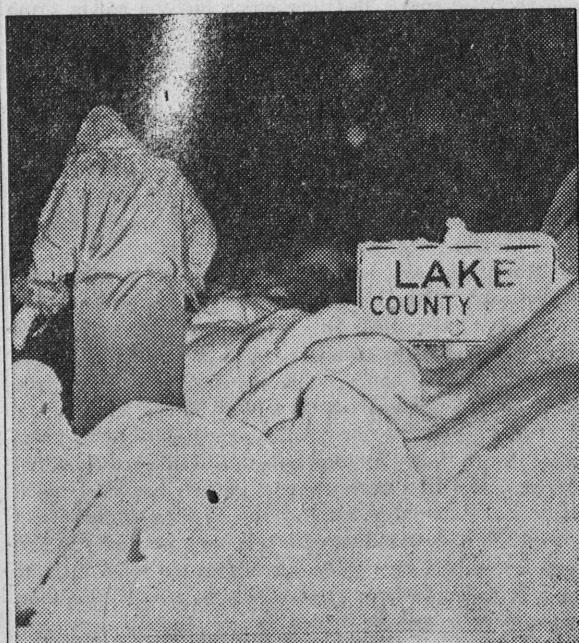
yéé 'áají' 'anáhojidleehgo, "Béégashii bee ɣá'i nohlínigíi doo shił 'aaní da, t'áá 'iiyisí doo nisin da. Nihits'qá' ch'ibízhdeeshtał," jinígo biniinaa doo hazhóó nihinant'aí ɣa' nináda-níi'nił da 'akon. T'áá shíj 'aaní béégashii yee ɣá'i níliníi binant'aí 'ádingo baa ntsídajikees.

Nihí 'ádanidzingo t'éiyá t'áá háida 'atah nilíj shíj t'áá 'áltso bizaad 'íl'íjgo baa ntsídajikees. 'Áko t'áá 'áltso yinant'aí nilíjgo 'át'é 'akon. 'Áádóó t'áá 'éí be'iina' 'ádayiila doo ɣa' yee dahideeznaad, 'akon. Bits'qádóó béeso 'aa dahinidéehii chodayool'í 'akon. 'Ei-díigíi bąqgo doo yideidóchiid 'át'ee da 'akon. Nihinant'aí dajíliníi t'áá 'aaní ha'át'íi da bee 'iiná yá'át'eeh kóq nihá nináádajisdláago shíj t'éiyá t'áá haa 'át'é. Bich'íj nínáá-doooyisii t'áá 'ádingóó t'óó doda ha'níigo 'éí doo yideidóchiid 'át'ee da. Jó kót'ego 'át'é.

Díí k'ad kwii Naakaii Bito' hoolyéegi nihinant'aí dajíliníigíi yá'át'eehgo nihá ndahoji-áago, "Kó la' 'ánaánát'é, shidine'é, kwii la' doo 'ákót'ee da, sha'álc'híni," danihijinígo nihá dahoji'ahgo yá'át'eeh lq. K'ad 'éí t'óó ts'ídá t'áadoo biniinaa 'ahínił'oh dajógal 'át'íi biniinaa 'ahínił'oh deiigal nahalingo 'ániit'é 'akon. Nihí kodóó ɣa' nisidiżjí 'éí doo 'ádanii'ee da. Shí doo 'ánisht'ee da 'akon. Ts'ídá níléi 'álc'híni yázhí dóó níléi haastih nínael'qají' ts'ídá t'áá 'áltso shił baa hojoobáí 'akon. Ts'ídá t'áá 'íyisíi 'ajit'íjgo, habéeso hólóogo ts'ídá t'áá hózhnizinjí diné bíká 'ajolyeed laanaa nisin ɣeh 'akon. Shí kónisht'íi 'ánisht'íe 'akon. Ha'át'íi lá díí kwii nihinant'aí dajíliníi doo 'ákót'ego ntsídajikees da lá. 'It' 'aa hojoobáí wolyéii doo baa ntsídajikees da lá 'akon. Díí k'ad Dewey Etsitty joolyéego béésh bąq dah si'ání nihá jílinígíi 'áhodishní 'akon. T'ah nahdék' béésh bąq dah naaznilí 'atah jíl'íj 'ít'íe', Herman Bitsie joolyéii, 'éí 'áhodishní 'akon. 'Índa táá naaznilí bá naaltsoos 'íl'íni jílinígíi Woodrow Becenti ho'di'nínigíi 'áhodishní nisingo 'ádishní 'akon.

'Áltah 'ásijjóó, t'áá shqodí, t'áadoo ha'át'íeego da nihaa deinóht'íni. T'áadoo niha'át'íe' nihá 'ádaahkéé'. Diné bik'eezhdiniihgo t'áá níi'qadi baa yizhnít'íjgo doo yá'át'eeh da 'akon. Hats'qádóó 'aseezí hidit'ehígíi doo yá'ashq' i'oolił dago 'át'é. 'Éí bąq ha'át'íeego lá yá'át'eehgo keénáádahwiit'íj dooleeł lá ni-

(Page 7 bikáa'gi baa náháne').



California hoolyéedi ɣahgo doo nádadzas da nít'íe' 'ániid daadzaaz ha'níigo baa dahane'. Kwii be'elyaa'gíi bigoda' biiyahgo yidzaazgo be'elyaa jiní.

sin tēh 'akon. T'áá daats'í shí t'éiyá 'ákwíini-sin tēh 'akon.

Nihinant'aí dajilínéé la' t'áá 'ájíltso nihits'qájí dajilí 'íljjgo baa ntsáhákees kodóó. Díi k'ad t'áá díkwíniilt'ehé da'ahííniita' nahalin-ígi, 'éí la' t'éiyá ch'éeh náás kódeiit'í 'íljjgo baa ntsáhákees kodóó. Díi k'ad kóniit'eeego 'ániit'é.

"Béégashii bee lá'i 'ídlí yoolyéii doo shi'l 'aaníi da, doo nisin da. Nílááhgoo ch'íhidool-ghágl. Ch'íheelghango t'éiyá yá'át'eeh doolee," dajinínigíí 'éí shí doo shi'l yá'át'eeh da. Béégashii la' bee iináanii 'át'ee nisin. T'óó baa ntséskesgo 'ákót'é 'akon.

"Naakaii Bito' hoolyéego haz'qá dódó bits'á hon'qádée' dine'é daniliinii la' t'éiyá bininaa doo yá'áhoot'eeh da. T'l'óó'déé' danilíi ndi ná'ázt'i góne' béégashii 'atah neisnil," dajinínigo yádajílti'ígíí dó' shí doo shi'l 'aaníi da. Ts'í-dá ga' t'áá 'áltso bá 'át'eeego baa ntsáhákees. "Díi t'áá kóó kéedahwiit'íi ndi doo nihil 'ólta' da. Nihiláhgoo t'éiyá diné bich'íi baa hadlee," dajinínigíí 'éí ts'ídá 'alqájíi ch'éeh 'á-daho'dool'íid. "Haa'i yee' díi binitááh, ch'éeh daho'di'nigo hoolzhish.

Doo dazhnízinigíí báqogo bini' t'l'óó'déé' daniliinii yee nihidiikááh jó kónáánádzaa.

Ha'át'ii da bee 'atah jílíi ní't'ee'go t'áá hó hání' bik'ehgo bits'ázhnýáagoosh nát'qá' bee 'ízhneedlíi go bee 'ínáázhdígooh doolee. T'áadoor le'é doo hoł 'aaníi dago lá 'áldó' bits'á jígháh ni. Bits'ájíghááh dóó 'éí ha'át'ii da t'áá hoł yá'át'eeh shíi baa nínáázhdiidááh. 'Ats'ázhnýáá dó' yooch'íid bee 'ak'eh dideesh-dlee kínizingo bínáázhdígooh doolee. 'Éí doo yá'át'eeh da 'akon.

T'áá 'áhoodzaagóo 'aseezí 'ádeesh'íí, dódó bił kééhasht'iinii t'áá 'áhoodzaagóo hashne' doolee, 'éí shí doo nisin da 'akon. Wooth'síd lá bee 'ak'eh dideeshdlee ni doo nisin da 'akon. Hálá nashidi'neestáq'dáq' 'bił kééhó-t'iinii t'áá ni 'ídíi'ní'nínígi 'ííni'níi doolee, 'ha'nígo nashidi'neestáq'. 'Éí díish jíjgóo k'ad t'áá 'ákót'eeego bik'eh yisháát nisin. 'Áltah 'áásjíjóo ts'ídá t'áá 'ánoltso 'ánihidishní 'akon.

T'ah nahdék' díi 'aná'ázt'i' góne' kéedahojit'íi ní't'ee'ii dibé 'ahiih nídhizhniłka'go t'áá t'a' bizhi'go baa 'alnáájiyooyahgo ndazhnił-kaad tēh ní't'ee'. 'Áko t'áá 'aaníi há bíhonee-dlíi go há baa 'áháyáq' ní't'ee' 'íidáq'. K'ad ndi t'áá 'ákót'eeego nahalingo t'a'igíi chodao'í daniliinii kóné' t'áá bee há haz'q. K'ad t'a' ná'ázt'i' góne' ndaakaigo 'át'ee 'akon.

Haashq' yit'é, háadi da ná'ookqah yii'a'go, diné k'é nídhah' doo niidgo, hazhóó nahat'á t'áála'í 'ánalyaago, nihinant'aí Dewey Etsitty yá'át'eeego nihá hozhdeez'qágo k'ad yá'át'eeh lág. Baa lá nihil dahózhqó doolee ni. Jósha'álc'híni danohłíi go nihaa ntséskes nihijiní. K'ad yá'át'eeego ha'álc'híni daniidlíi go lá yá'át'eeh ni. T'áadoo t'a' nahdi jónníi. T'áadoo t'a' nahdi binahat'a' nabíijiłtaalí. Kó-t'eeego yá'át'eeh nisin shidine'é 'akon.

Naakaii Bito' hoolyéegi t'áá 'áltsoní báqáhági 'ádaat'eei bił 'aná'ázt'i' dajiníi ndi t'áá kwii nihinant'aí dajilínigíí ts'ídá hó 'atł'áhí 'áda-hojuilaas nisin. Kóhoot'eedqá' t'áá naaznlí ha'nínigíí ninádasii'nilgo Herman Bitsie dódó Fred Etsitty dódó Woodrow Becenti nináho'dee-nil. Herman Bitsie 'alqájíi; Fred Etsitty náá'ákéé' góne'; Woodrow Becenti 'éí naaltsoos 'íl'íni 'áho'diilyaa. Díi k'ad kó-t'eeego 'álc'héé' ninizhnídee'. 'Aadéé' yá'át'eeego nihinant'aí nihá dahodoo'áál lá ch'éeh 'íljjgo wónáásdóó t'óó 'ált's'á'íldee'. Łahjí naaki dínéezdee'.

Herman Bitsie dódó Woodrow Becenti bił 'ats'á-jízh'ázh 'akon. Łahjí 'éí t'áála'í silíi. 'Éí Fred Etsitty. 'Éí béégashii bee lá'i 'ídlí ha'nínigíí bee 'ajítahgo 'ákóhóó'íid 'akon.

Díi k'ad kóhoot'eedqá' nináho'dee'nil dódó 'áadóó saad nichxó'í hazlíi' nisin. Níwohdáq' 'éí diné doo ts'ídá hó'át'ii da da'ahidi'níi da ní't'ee' 'akon. Dewey Etsitty ho'di'nínigíí dó' 'ájíjí Herman Bitsie dódó Woodrow Becenti daolyéii bił da'ahijótq' 'akon. Díi 'ááldishní nihinant'aí dajilínii ts'ídá t'áá hó 'atł'áhí 'á-dahojuilaago bininaa doo hats'íid da 'akon.

Dewey Etsitty, béésh báqah dah si'ání jílinigíí 'éí hwe'esdzáán béégashii naaki 'atah yisnil, béégashii bee lá'i 'ídlí ha'nínigíí bitahgi. 'Áko 'éí bits'qá' doo hoł 'aaníi da.

Díi béégashii bee lá'i 'ídlíngíí bininaa doo hats'íid da ha'ní 'akon. Dódó yiniinaa diné 'áldzadadziilts'ingo díi ndeisas dajinínigíí 'éí t'áá 'aaníi 'áhóó'íid. 'Éí díi t'áá nihí nihighan góne' 'áhóó'íid. 'Áko 'éidíigíí nihinant'aí dajilínii 'Níweh, doo 'ál'íi da. Hazhóó keé-dahoht'íi, dajinígo hadine'é bá náás dajikáahgoósh 'ákót'ee doolee. 'Aadóó díi nihinant'aí dajilínigíí t'áadoo 'éél'íjgóó 'ádajit'í 'akon. Diné béégashii yee lá'i nílinii t'áadoo le'é nayik'í yádadooltih yiniiyé 'álah yileeh yéegi jó hó da hádék' shíi béésh báqah dah naaz'áni daniliinii 'álah 'ádajíi'íj. Łah 'ákódadziidzaa kwii 'álah siidlíi'go 'akon. T'áá hó dazhnízinígi 'áhóó'íego hadajiisdzíi dódó t'áá biláhjíi díi Woodrow Becenti, táá' naaznlí bá naaltsoos 'íl'íni jílinigíí hajoodzíi go "K'ad kóó nihinant'aí t'a' nihaa yíkai. Haa'i shá' k'ad 'ak'oh bináál 'álk'iohjeeh. Nihiláátl 'álk'iohjeeh," jidíniid 'akon. 'Áko 'éí 'áko-daat'ehígíí shí doo shi'l 'aaníi da. Doo 'áhá-níi da dódó doo 'ál'íi da nisin shí. Diné bił keé-hojit'íinii bá jízíjgo diné 'áhóó'íego 'álc'h'íi yil'áago daats'í yá'át'eeh? 'Áko 'ádahwiis'áágóó háadi nihinant'aí t'a' 'áhóó'íego diné 'álc'h'íi yil'áago nihá sizí 'akon. Háí shíi 'áhóó'íego nihinant'aí diné 'álc'h'íi yil'áago nihil yá'át'eeh 'akon.

'Aadóó hodeeshzhiihí ts'ídá t'áadoo nízaad nihoolzhishí, "Nihiláátl 'álk'iohjeeh," jidíniid diné bá 'ashja' jiilaago hajoodzíi' éé t'áá hó 'aají bił 'ats'ájízh'ázhéé jó t'áá 'éidíigíí díi diné bił naash'aashigíí béégashii yee lá'i daniliinii bik'ijilwod naaltsoos yá dah yoo'áalgo bininaa. 'Áko diné 'álc'h'íi yil'áhígíí doo yá'át'eeh da lá nisin. 'Áko t'áá hó 'ádajit'í nisin díi nihinant'aí dajilínigíí. 'Éí 'ááldishní nihinant'aí dajilínii ts'ídá t'áá hó 'atł'áhí 'áda-hojoile'.

Díi béégashii yígíí ts'ídá bá hodoonihgo bá yáti' 'akon. "Bidee' dahólónonii háajíi shíi bee 'ats'ánhkááh," danihijinínigíí t'áadoo 'ádanihijinín doolee. Háishq' bidee' hólónonii doo yinízin dà? T'áá 'áltso yinízin. T'l'ízí bidee' dahólqó ndi t'áá 'áltso yinízin. Hálá 'éí 'atsj' 'át'ee 'akon. 'Índa t'áá 'éí bibe'ígíí choo'í 'akon. 'Ákoshq' ha'áhóó'íego bidee' dahólónonii t'áá sahdii nabédzil 'éí yá'át'eeh háníi doolee. T'áá la' 'íiyisíi t'áá doo bidaalt'ee góne' t'éiyá nihá hadajiidzih nisin. 'Éísh bee 'ak'eh hodidoodle.

Diné háiida doo t'a' bik'ee dinishniihgóó 'á-dishní. Ts'ídá t'áá 'áltso kwá'ásiní wósh'ní. Kó-t'eeego 'ánihsht'é, shidine'é 'akon. 'Éí báq ts'ídá t'áá 'íiyisíi yá'át'eeego nihinant'aí nihá dawhéé'aahgo dódó t'áadoo hó'át'eeego da 'álc'h'íi ntsáhákeesi hazhóó'ó 'ahiih néiikaigo yá'át'eeego nahat'á t'áála'í nídeezt'i go k'ad 'éí lá yá'át'eeh ni. Shí ts'ídá shi'l yá'át'eeh 'áhóó'íego.

Shinant'aí danohłíinii 'ádahwiis'áágóó 'íni-

da shidine'é t'áá 'ánoltso 'adahwiis'áágóó díi naaltsoos dayínóltá'i díi k'ad kwii bik'ee cha-nihighánigíí hazhóó'ó nihá nabik'ítsídaalkées. Haa yit'éego 'ályaa yá'át'eeh dooleet. 'Éí nihá baa ntsídaahkees. K'ad t'áá 'ákódí.

My friends, my people everywhere, greetings to you. I am one of the residents of Mexican Springs. I am going to put down a few words here.

First of all, I'll answer what Woodrow Becenti said in a recent issue of the Navaho language newspaper, when he stated that, "The members of the Cattle Association here at Mexican Springs do not even have an elected President, and no Vice President, and no Secretary." It may be that that is their viewpoint. It may be that those who are against us, and those who were formerly members, may think that we have no leaders. They say that we have no President. But we do have one. And we have a Vice President, and a Secretary. But whenever we hold meetings, Dewey Etsitty turns up and says, "This Cattle Association of yours is something that I oppose. I am really against it, and I intend to kick it out." This keeps us from choosing our leaders. It is probably true that they think the Cattle Association is leaderless. We work on the premise that all members of the Association have a voice in its affairs. So anyone (who is a member) can become the head of the Association. Some of the members have made cattle raising their principal occupation. They depend upon their income from it. Therefore, they do not want to give it up. If our leaders can substitute some other source of livelihood, they might succeed (in doing away with the Cattle Association). They can not give it up without a substitute.

If our leaders here at Mexican Springs lead us wisely and say, "There's what you ought to do; here's what you shouldn't do, my children," then that will be fine. But since they do not tell us what is right and what is wrong, there is now something that stands between us all in our relationship with one another. Some of us are not this way (i.e. hateful toward one another). I am not. I am sympathetic with all, from the little children to the old folks. I often wish a person could be rich — could have enough money to help everyone who is in need. That is the kind of person I am. Why don't our leaders here feel likewise? They have not a sympathetic thought. I am now referring to Dewey Etsitty, and to Herman Bitsie, the latter a former Councilman; and to Woodrow Becenti, Secretary of the Chapter.

Friends, please, do not malign us. Don't make up stories saying we are crooked. It's not good when one person dislikes another and talks about him behind his back. It will get back to him with unpleasant results. I wonder how we can ever get back to a peaceful existence? Perhaps I am the only one who concerns himself with these thoughts.

We feel that those who were our leaders have all turned against us. We feel that it is just our small group here that is striving to get ahead.

I don't like it when people say, "I am opposed to this Cattle Association. I don't want it. Throw it out!" I think it is a way of livelihood based on cattle. That is how I think of it.

I also do not like it when people say, "People who live away from Mexican Springs are coming in here to cause us trouble. Even though they are outsiders, they put their cattle in there." This project is for everyone, the way we think of it. They say, "Those of us who really live here do not count; only the people from afar off count." Those people who say that are the ones who had the first chance to join the Association. For a long time they have been invited to give it a try.

Since these people didn't want to join, we invited other people to come in and join us.

If you voluntarily separate yourself from an organization, it's not right that you devote all your energies to tearing it down. If you do not like the way it is being conducted you have a right to leave it. If you leave it because you do not like it, turn to something more to your liking. It is not right when you leave it, and then try to tear it apart by slander.

One thing I would never do is to carry gossip and make up lies about my neighbors. I would never try to destroy anything by lies. Because when I was taught, I was taught to "Love thy neighbor as thyself." And to this day I follow that rule. My friends, I say this to all of you.

Some time ago the inhabitants of this area consolidated their sheep in a single herd, and took turns herding them. At that time they were really interested in them, and took good care of them. Even now everyone makes use of the area in this way in connection with their horses.

(Continued on page 9)

BILÍJ' LIZHINII YÉ

BY HOWARD GORMAN — GANADO, ARIZONA

'Ałk'idágá' hastóí níléi t'áadoo le'égoo ndahalne' ḫeh ní't'éé'. Tsílkéi da t'áadoo le'égoo yił ndahalne'go t'áá 'éí yee ndeini-tin ḫeh ní't'éé'. Dahooghangoo naaki, tā'a' da n̄dabiilkááhdéé' ndahashzhiih. "Kót'ego kéké dahwiit'íj' ní't'éé'; kót'ego ni-deiikai ní't'éé'; dóó kót'ego da'iiná," jō daaníigo tsílkéi nde-nitín ḫeh ní't'éé'. 'Inda 'asdzáníjí da 'ałdó' ch'ikéi yich'íj' yá-daaltí' ḫeh ní't'éé'.

'Akohgo shimá sání ní't'éé' ts'ídá t'áá 'íiyisíi diné hayóo níljj dooleel shiñníigo 'ahbíñidágá' da náshidiilt' eehgo dágahní-dishwo' ḫeh ní't'éé'.

Łah na'nishkaadgo hooghangi nánísdzázá ní't'éé', shicheii Hastiin 'Adilohii wolyéé ní't'éé' hooghangi sidáá lágó nánísdzázá. T'áá 'eidi Bis 'íí'ahí nahós'a'gi tágíhhááh ní't'éé'. Hastóí 'ayói 'át'éii 'óolyéé ní't'éé' Hastiin 'Adilohii yéé.

T'ah ní't'éé' sidáá lágó nánísdzázá. T'áá 'áko dibé ḫa' bá bił niidéél. Dóó dibé ḫa' bá seesyj. 'Áadóó 'átságá' níléi ts'ídá neesk'ah léi' bá didoot'q. Shí t'éiyá níléi 'ach'íi' da 'ádaat'é-hígíi shá niheezt'é. 'Áko 'ákwi saad hoséltíj', dóó t'áá býyo n̄diichxó'.

"Ha'át'eeegoshq' doo nazh'niłkaadgóo ts'ídá 'atsj' 'agháadi 'át'éii há yit'ees dooleel? Shígo la' 'átságá' yishghał dooleel yéení'. Hógo 'ach'íi' jiyágá dooleel yéení," dishníigo saad hoséltíj' 'akon.

'Áko naashchxó'go bininaa t'áadoo 'íiyágá' da. Bí t'éiyá háahgóóshíj' 'oolghálíi' nahgóó tséde sití.

'Áko iíí'ágó hózhó yílhéelgo yah 'anáásdzázá, dóó 'iideesh-hosh nisingo nétií ní't'éé' shimá sání yéé náshizhdiił'e'.

Kodóó n̄daah, shiyázh. Nicheii t'áadoo le'égoo nihit nahodoonlnih. Hazhóó yísiniłts'ágá', shizhdíniid.

"Níléi Tsé Łichíí' Dah 'Azkání hoolyéedi 'ałk'íidágá' naat'áanii ch'íheelghan. 'Áadóó diné ḫa' Bilíj' Łizhinii wolyéé ní't'éé', 'éí dó' naazhchxó'. T'áá 'éí Ná'áł'ahí Ni'dódlohi wól-yéé ní't'éé' 'ałdó', níigo Hastiin hahoolne'. 'Ániidí 'áhóot'íj' naahalingo yaa halne'. Kót'ego hayítl'i:

"Na'ashó'ii To'í hoolyéegi chaha'oh sétíj' ní't'éé' diné ḫa' kíj' bił yílwod. "Haa lá 'áhánééh, níláahdi Tsé Łichíí' Dah 'Azkání hoolyéedi naat'áanii ch'ídayiisxan. Bilíj' Łizhinii wolyéii, Ná'áł'ahí Ni'dódlohi wolyéii, naachxó', kót'ego shił ch'íhoo-t'qá," ní.

"Líj' nahgóó na'akchozh ní't'éé' néiılıtsoodii' bik'i dah 'asénil. Dóó bee'eldogh 'ahqah daní'áa ḫehígíi 'ádqah dah sistá. Bee'eldogh yázhí dó' ḫa' 'ádqah dah sistá. Bee'eldogh bik'a' dó' t'óó 'ahayóí héét 'íshlaago shikéé' bísełtl'ó. 'Aadóó níléi Tsé Sitléé' góyaa níyá."

"Diné baa dadzólníniin ḫa' 'ałyóí bidiishááh. Háníyee' ḫa' shidoohááh. Níléidi Hastiin Bilíj' Łizhinii wolyéii naachxó' lá dishníigo diné bitah yisháałgo diné t'áá 'ałtsó ni' hodiiz'q. T'áá 'áko ndi ts'ídá t'áá yisháłi' yishááł. T'ah ní't'éé' Ch'ínlíj' dóó Siláago 'Áłts'íisi dabijiníngíi, Táchii'niil nilíníngíi (k'ad 'éí bi'niitih) t'ah ní't'éé' 'ayóí 'át'é tsílkéítsoh nilíjgo, baa dzólníigo bił 'ałk'ínișht'áázh," jiní.

"Hastiin' Bilíj' Łizhinii wolyéii naachxó' jiní. Shidiinááh daatsí 'ákóqó? Naat'áanii ch'ídayiisxan jiní. Kót'ego hane' shaa yí't'qgo 'éí biniiyé yishááł. Kót'ego bich'íj' haasdzií',"

ní 'akon.

"Haashq' yit'é. Nidideeshááł lágó. Yiit'ash lá dooleel ni' níigo bee'eldogh 'ádqah dah yistáqá dóó bił dah dii'áázh jiní.

Tséyi' góne' haa'í shíj' Nidideeshááł Haneez'á hoolyé, 'ákwé'é t'éiyá hahazt'i'go 'áködeq bił hashé'áázh jiní." "Dóó níléi Lók'a'jigai góne' dóó níléi níwohjí' dził bighágá' hashiit'áázh," jiní. "K'aabizhii bik'íj' bidah 'adeetiin, 'áají' hashiit'áázh," jiní. "Líj' t'éiyá bee ha'atiin 'íidágá'. 'Ákwii 'íidágá' eii 'ílígi bee 'iná'ázt'i'go tsin dáńdí'niłgo bighá'átiin léi'gi niit'áázh," jiní.

"Aq 'ázhdoollíł biniiyé bidajíiyá jiní. Siláago 'Áłts'íisi ho'di'níngíi. 'Áko díi t'áá 'áłtsodéq' na'oolni jiní. T'áá da-nílch'ishidéé' 'ayahoolni jiní. Tsin dáadínínilígi' qazhdeeníił biniiyé kíj' bik'i bidajíiyá dóó ts'ídá tsin ḫa' dziłtsoodgo hayaadóó gałbháí haalwod jiní. Siláago 'Áłts'íisi ho'di'níngé t'óó báhádzidgo tsidoolyizgo k'asdágá' t'áá 'áají' nad'íigo'."

"Aadóó níwohjí' níléi dah náadiit'áazhgo háádóó shíj' ts'ídá 'alánahóó'áá léi'dóó hashiit'áazhgo níléi nihidáahdi hááhgóó-shíj' t'óó 'ayóigo deezlá baa na'aldeeh jiní. Diné 'ádaat'í jiní. Líj' doo yik'i dah sidáhí da naahalingo kíj' yooshk'iizh dah naaztíjgo kíj' bił ch'éedaalwo' jiní. 'Aadóó háí shíj' 'íiyisí 'át'éego deezlá baa na'aldeeh jiní. 'Áko níléi 'aghá náhaz-áágóó ḫa' kíj' bił dah naazj' jiní. 'Eí shíj' hada'dées'íj' yiniiyé. 'Áko ha'át'ego shíj' t'áadoo hadanihizhdees'íj' hoł ch'íniit'áázh," jiní.

"Aadóó níléi Hastiin Bilíj' Łizhinii bighan léi'gi niit'áázh jiní. T'óó 'ahayóí baa 'áłah 'íljj lá jiní. 'Ákwii niit'áazhgo hooghan nitsaa si'qá léi' biy' góne' Bilíj' Łizhinii hááhgóó-shíj', 'íshjágá' kót'ee dooleel. Kót'ego 'ak'eh dadidiidleet', níigo yáltí' yiits'a'," jiní.

"Aadóó shíj' díi niit'ázhígíi bee bił hóone'. 'Ha'át'í yee' doo yáltí' shíj' nihaa ní'ázhéii. Wóshdéé' hágó bidohní kó-ne'é' hí jiní. T'áá 'áko wóné'e yah 'iit'áázh," jiní.

"Bilíj' Łizhinii yinílyéii, Ná'áł'ahí Ni'dódlohi ni'di'níni, 'ayóo 'át'éego naa hane'. Hágó, 'aadéé' sitsii' ha'yaago 'a-shílnéeh, bidíniid." ('Eí shíj' Hastiin 'Adilohii yéé 'ání.)

"Haháá, nánésyiz la'," ní jiní Bilíj' Łizhinii yéé.

"Aadóó diné 'áłah nilíjgo yich'íj' yáltí' yéé ts'ídá t'áá 'át'é bił hahodíiłtláád jiní. 'Akódidíniit' lá danidii'ni ni. T'áá lá 'íidágá' néedasiilkáá' ni. Nánıldzid ndi lá 'ánít'í ni. Jó 'akon t'áá diné ḫa' nich'íj' haadzíi'go nánésyiz diní, 'dabiłní jiní diné 'áłah 'áyiilaah yéé."

"Aadóó Bilíj' Łizhinii yéé ts'ídá t'áá shí nisinígi 'áhodíi-niid," jiní shicheii yéé.

"Áko díi na'achxó'igíi ts'ídá doo 'áljj da. Kojí níléi Tó Naneezdízí hoolyéedi Tádídíni joolyéé ní't'éé' t'áadoo biniiyé-hégóó níjizhchxó'. 'Inda nagháíí T'áá Bíich'íjdi hoolyééjí Ba'álílii wolyéé ní't'éé' naazhchxó'. 'Inda Dziłk'i Hózhóníjí Hastiin Bishoshí wolyéé ní't'éé' naazhchxó'. Díi ts'ídá t'áadoo nádaasdlí'í da. T'áá hó t'óó 'ák'íj' dahojołchjjid. Jó 'akon, doo níjichxó' da, she'awéé'. Ts'ídá doo 'ál'íj' da. Dóó ts'ídá t'áadoo bee nádidíiłéli da," shiñníigo shicheii ní't'éé' shił nahas-ne', dóó t'áá yiláhjí' shich'íj' yááltí'. Díi k'ad ts'ídá nízhóní-go bénáshniih.

Long ago the old men used to tell about various things. They told the young men about many things, by way of instruction. They would spend two or three days going about to different homes (telling stories). They would say, "This is the way we used to live; the way we used to react to our surroundings; the way we used to gain our livelihood," instructing the youths. And on the women's side, they in turn talked to the young ladies.

In this same connection, my grandmother would get me up very early in the morning to make a long run, telling me that I would thus become a strong, husky man.

Once when I was out herding sheep, I came back to the hogan to find my grandfather, a man called Man Who Lassoes, sitting there. He used to spend most of his time in the area around Adobe Sticks Up. The old man called Man Who Lassoes was quite a character.

He was still there when I returned. So a sheep was immediately caught for him, and butchered. Then the fattest ribs were put in the fire (to roast) for him. But for me — only the entrails were roasted for me! So I made a commotion about that, and started to pout a little. I raised a fuss, saying, "How come he gets the choice meat when he does none of the herding? I'm the

one who should have the ribs to eat. He's the one who ought to be eating the entrails!" Then I pouted so that I didn't eat at all. After he had really eaten his fill he went off to one side and lay down on his back.

So after sundown when it became really dark, I went back inside, thinking to sleep. But my grandmother got me back up.

"Sit here, my son. Your grandfather is going to tell us about something. Listen carefully to him," she told me.

"Not too awfully long ago, over there at Red Rock, the Agent was thrown out. And a man by the name of Black Horse caused the trouble. This same man used to go by the name of Butcher Squeezed Together In The Middle (as by a tight belt, sash or corset)," said my grandfather, as he began his story. He told it as though it were something that had just occurred. Here's how his story went:

"I was resting in the shade at Lizard Spring when a horseman came up. He said, 'Do you know what? Over there at Red Rock they've tossed out the Agent. The man called Black Horse, or Butcher Squeezed Together In The Middle, is causing trouble.' That's what he an-

nounced to me," said my grandfather.

"My horse was grazing nearby, so I caught him and saddled him. Then I put my double-barreled gun into its saddle scabbard, and strapped on my pistol. I also tied on the rear a package containing an ample supply of ammunition. Then I went down into the Flat Rock Valley."

"I met up with a number of husky men, and asked them if any would like to go with me. I told them that a man known as Black Horse was causing trouble over there, but they all refused. I kept on going, nevertheless. Suddenly I came upon a man of the Tachii'ni clan called Little Policeman, and who was a strong, husky young fellow," (he is now an old man) said my grandfather.

"I hear that the man called Black Horse is causing trouble. Maybe you'd like to join up with me and go over there. I hear they've tossed out the Agent. It's because I got word of it that I am going, I told him," said my grandfather.

"Why not? Sure, I'll join you. We'll go," he said as he strapped on his gun. Then we started out together." (Continued on page 9)

NAAKAII

(FREDA U. BITSI)
(CONTINUED FROM PAGE 8.)

There are some in here now.

It would certainly be nice if someday people could get back to friendly relations with one another, with Dewey Etsitty leading them wisely. We would be happy about it. He says that he thinks of his people as his children. If he considers us as his children, that is fine. But don't discriminate against part of them. Don't kick the ideas of some of them around.

They say that this Mexican Springs area is the principal seat of trouble, but I think it is our leaders themselves who cause most of the trouble. Last year when we re-appointed our Chapter Officers, we named Herman Bitsie Chairman, Fred Etsitty Vice Chairman, and Woodrow Be-centi Secretary.

From that time we had high hopes for good leadership, but our hopes were shattered as these three leaders chose different paths. On the one side there are two: Herman Bitsie and Woodrow Be-centi; these went one way because Fred Etsitty was with the Cattle Association. Dewey Etsitty, Herman Bitsie and Woodrow Be-centi went together. The trouble began since this election, I think. Before that, nothing had been said. This is what I had in mind when I said that our leaders are at the root of our troubles.

The wife of Dewey Etsitty the Councilman is a member of the Association here, with two cows. Dewey does not approve of that.

People say that this Cattle Association is the cause of the trouble. It is a fact that, on account of this, people strike each other in the face, and sprinkle blood about. That happened in our own home. If the leaders would but talk to the people and tell them, "Don't do that! Live in peace!" things like that would not occur. But our leaders themselves do things which are wrong. When members of the Cattle Association get together to discuss something these other people get some Councilmen from other areas and bring them to the meeting. That actually happened when we held a meeting here once. They spoke as they pleased, and on top of that Woodrow Be-centi, the Chapter Secretary, spoke saying, "Some of our leaders are present here. Why not just start a fight in their presence? Start a fight in the presence of us leaders!"

I didn't think much of that. Things like that are neither said nor done, properly. Is it right that a man who is a leader of his people should tell his neighbors to fight with one another? Out there where you readers live, have you ever heard of a leader telling his people to fight one another? Would any of you like that?

And not long after he said, "Go ahead and fight in the presence of us leaders!" one of his faction came to my husband, who is a bookkeeper for the Association, and attacked him. So I don't think it is a good thing to set men upon one another. It is the fault of our leaders, I think. That's what I mean by saying that our leaders are at the bottom of our troubles.

It is the way people talk about these cattle that brings trouble. They say things they shouldn't say, such as, "You should take things that have horns somewhere else." I'd like to know what Navaho doesn't make use of something with horns. They all do. Goats have horns but everyone likes them, because they furnish meat and milk. So why should anyone want to put them off by themselves. I think they are just talking nonsense. Arguments cannot be won with that kind of reasoning.

I speak without malice toward any man. I am a friend to everyone. That is my nature, my people. If our leaders will get together and not quarrel with one another, we'll get back together again; then there'll be just a single system again for all of us, which will be a good thing. I'd really approve of that.

You who are our leaders everywhere, and who read this paper, give our troubles your earnest consideration. What is the solution? Give it your thought for us.

BILIJ' LIZHINII

(HOWARD GORMAN)
(CONTINUED FROM PAGE 8.)

"We went down into the Canyon De Chelley, and came up out of there at a place called Sparse Group Of Pines Extend Up Out. Thence we went through Lukachukai, and up onto the mountain. Then we went on to the rim of the mountain, to where the trail descended into Cove. At that time it was only a horse trail. There, at that time, there was a fence of boughs, with a pole gate, through which passed a trail," said grandfather.

"Little Policeman dismounted to open the gate. There was danger lurking on every side. It was a potentially dangerous area. Just as he got down from his horse and took a hold of a pole to remove it, a cottontail jumped up right at his feet. Little Policeman was so taken aback that he nearly fell over right there."

"We resumed our journey and came to a high point that overlooked the surrounding country, and out there in front of us there were people engaged in training maneuvers. They were Navahos. They would come dashing out, lying close beside their horses, in such a way that there appeared to be no rider. And their maneuvers took many other forms. On the high points they had lookouts stationed, but somehow we passed through without being sighted."

"We went on until we came to Black Horse's hogan. There was quite a gathering there. When we arrived we heard Black Horse talking inside a large hogan, telling how they would do, and how they would win."

"Then he was informed of our arrival. 'Who the devil comes without saying a word?! Tell them to come in!' he said. So we went in. You who are called Black Horse — you who go by the name of Butcher Squeezed Together In The Middle — you think you're famous the way people tell about you. Come on and see if you can swallow me head first, I said to him," said my grandfather.

"Oh oh, you've got me," said Black Horse."

'EE' NEISHOODII

(CONTINUED FROM PAGE 1.)

Last spring the Supreme Court of the United States decided that public schools should not allow children to use any of their school time for religious training.

At many of our day schools and boarding schools here on the Navaho Reservation we have allowed the children to be excused from their classes for a little while each week, to meet with missionaries. Due to the decision of the Supreme Court, this will no longer be possible.

Dr. Beatty, Director of Indian Education, says that the children can no longer be excused from classes during the school day to take religious instruction. However, Dr. Beatty points out that everything possible will be done to make it easy for the missionaries to establish contact with the children. But such contact will have to be established after school hours.

Buildings, and other facilities belonging to the government can still be used by missionaries for purposes of religious instruction, provided their use of the facilities does not conflict with use of them by the Indian Service.

STATEMENT OF POLICY

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.

"And then all the people who were gathered there, and to whom he had been talking, roared out at him, saying, 'We knew that's what you would say. We knew it all the time. You went ahead, even though you're a coward. When even a fellow Navaho spoke to you, you said, 'You've got me!'"

"And then I really told Black Horse off, but good," said my grandfather.

"So this trouble (that you're making) is uncalled for. Over toward Tuba City a fellow known as Pollen caused trouble, and got nothing for it. Over toward Aneth a man called He Who Has Supernatural Power caused trouble. And over toward Beautiful Mountain a man by the name of Bishoshi made a commotion. None of them gained a thing. They merely brought hardship upon themselves. So don't pout, my baby. It's uncalled for, and it is bad behavior. You will gain nothing by it," my grandfather said to me.

He told me this story, and gave me some instruction on top of it. I now remember this well.

BILAGÁANA HAZHÓÓ BÍDAHWIIDIL'ÁÁL

Bilagáanak'ehjí yáti'go ḥa' saad t'ááláí si'ánígíí 'áályiñinii haa shíí néeláq' 'ał'qo 'ádaat'é. Díí 'áályiñiníí hoł bééhózingo doo nanitł'agóó bee yáti'ii dóó ḥa' da hanáál yee yáadaat'i'go bééhózínigo 'át'é. 'Áádóó díí saadígíí ḥa' doo ts'ídá saad 'ádaat'ée da ndi t'óó bee 'atč'hí' yáadaati'. 'Áko ndi naaltsoos bikáá' neii'nítigíí 'éí doo 'ádei'líjí da. Díí saad bee yáadaati' t'éiyá biniiyéhígíí bííghahgóó sō' naaznilgo kwii naaltsoos bikáá'.

Díí kwii Bilagáana bizaad bikáá' sinilígíí 'áályiñinii t'áá diné k'ehjí baa hani'go bikáá'. 'Áádóó t'áá 'éí saadígíí bee hada'iisdzíi'go bikáá', 'áádóó blıighahjígo dik'qágo nı́da'asdzoóígíí biyi' díí bee hada'iisdzíi'ii 'ánínígíí t'áá nihí bida'alyaago 'ádaahłé'.

Saad náánála' nilíjí ndi 'áályiñinii t'áá bił 'aheełt'éhfgíí 'éí dó' kwii dabikáá'. Jó 'éí 'atč'hí' názhahígíí () bita' naaznil.

The English language contains a large number of words which are used with more than one meaning. Oftentimes the several meanings commonly associated with a given word have little or nothing in common, and they are distinguished in actual use by context, relative position in the sentence, etc. Take for example the word "patient" in its usage as a noun and as an adjective in such a sentence as, "the patient is a patient man."

Colloquial English utilizes a great number of idiomatic expressions based on a verb plus perhaps a preposition, or several words of other classes. The resultant phrase serves to convey a specific meaning, and one wherein the basic meaning of the verb is not apparent. Sometimes such expressions are used in a figurative sense, and sometimes such expressions are termed "slang" because they have not found a wide acceptance, or because they are still looked upon as tentative terms. Many expressions of this type are short lived, while others find a relatively permanent place in our ever-growing, ever-changing language. The written form of the language often replaces idiomatic expressions with more concise terms, but the former

enjoy a wide usage in the spoken language.

We have begun this "Learn English" section of the paper to help Navahos acquire a fuller knowledge of colloquial spoken English. Through the examples, with Navaho translations, the learner can grasp the meaning. Then through practice he can gain the ability to use and understand these expressions. Synonymous, or quasi-synonymous terms are given in parentheses. "Slangy" words or expressions are marked by an asterisk. A space is provided at the right of each column in which children can draw a picture to illustrate the idea conveyed, and thus fix it in their minds.

1. feel.

How do you **feel** now, Haa nt'ē k'ad?

I **feel better** since I took the medicine, 'Azee' ḥa' yishdláq' nt'ēé t'áá yá'at'ééh sélijí'.

When I went to the doctor he asked me to tell him exactly how I **felt**, 'Azee' iíl'íní bich'hí' niséyáago ts'ídá haa nt'ē hazhóó baa hólne' shidííniid.

My hand **feels cold**, Shíla' la' yistin.

My hand **feels warm**, Shíla' la' sido.

Do you **feel** any differently since you took the pill, 'Azee' ḥa' iínlína' dóó k'ad haa nt'ē?

My hand **feels tired**, Shíla' dínéesna'.

This cloth **feels soft**, Díí naak'a'at'qíhí yilzhólí yee'.

Can you feel it when I pinch you, **Haa lá yit'é nániists'ihgo.**

It feels good when you rub my arm,
Doo lá dó' hwiih da shigaan shá bí-dilnihgo.

Feel the stove and see if it is hot, Béésh bii' kó'í **bidinílníih (kónílééh)**, sido daats'i.

It feels too heavy to be wood, **Tsin-ísh 'akódaníldáás.**

It feels heavy enough to be lead, Béésh dilhíhí **nahalingo** ndaaz.

2. feel rotten* (feel very badly).

He **feels so rotten** today that he has gone back to bed, **T'áá 'íiyisíí doo 'ánishkwii da** níigo t'óó náneetzí.

3. feel ones way about.

The blind man has to **feel his way about**, **Bináá'ádinii nahaziidgo** naaghá.

4. feel bored.

I **feel bored** here, **Kwii 'ádahodésh-txáá'.**

5. feel like.

It feels like wool, but it looks like cotton, **Bízhdílnihgo 'aghaa' nahalin**, ndi ndik'q' 'át'é t'óó nahalin.

6. feel hurt.

Would you **feel hurt** if I refused to go with you, **T'áadoo nił dé'áazh dago bąqh níni'** daoleel?

7. feel good (feel well).

I don't **feel good (feel well)**, **Shitah doo 'ákwi ('áhoot'ée) da.**

8. feel let down.

He **feels let down** because I wouldn't lend him my car, **Chidí ch'éeh shiyí-keedgo biniinaa ch'éeh la' 'ádíniid nízin.**

9. feel a little under the weather.

I **feel a little under the weather** now, **K'ad t'óó bíyó shitah doo hats'iid da.**

10. feel up to par.

I don't **feel up to par**, **T'óó bíyó shitah doo hats'iid da; T'áá bíyó doo 'ánishkwii da.**

11. feel up to; feel like.

Do you **feel up to (feel like)** working today, **Díí jíjish t'áá naólnishígi 'ánít'é?**

12. feel badly over (about).

Don't **feel badly over (about)** breaking your doll; I'll get you another one, **T'áadoo bąqh níni'í 'awééshchíín la' ná nináhideshnih.**

13. feel blue (feel unhappy; feel sad).

He **feels blue** because he lost his job, **Naanish bits'a bi'deelt'e'go yiniinaa yí-nííl naaghá.**

14. feel guilty about.

I **feel guilty about** going to town and leaving the children home alone, **'Ał-chíní t'áá bąqh shíni'** ndi t'áá hooghangi ninásh'niłgo kintahgóó t'áá sáhí 'ał-nánáshdáah.

15. feel sad.

He **felt very sad** when his horse broke its leg, **Bilíjí bijáad k'é'élto'go t'áá 'íiyisíí yaa yíní yíih yítłizh.**

16. feel about (think; have an opinion)

How do you **feel about** the stock reduction program, **Díí na'aldloosh bihi-di'nííł baa na'aldeehígíí haa yit'éego baa ntsíñíkees?**

17. feel him out on (about).

I **felt him out on** various matters, **T'áadoo le'é yee hadoodzih nisingo bíká 'ayéthil.**

18. feel that (believe; think).

Do you **feel that** Navaho problems will soon be solved, **Díí k'ad Naabéehó dine'é bee bich'íj' 'ándahazt'i'ígií t'áásh bá la' doonííł níñízin?**

19. feel for.

I reached into the hole and **felt for** the rabbit, but I couldn't find it, **'A'qá góne' 'adeeshnii' dóó ch'éeh gah bíká nahassiid.**

20. feel for (feel sorry for).

I really **feel for** the suffering, **Ti'da hooníihii t'óó shił baa dahoobáí.**

I **feel sorry for** you, **T'óó naa hojobá'ígo ninish'íj.**

21. feel ones blood run cold.

When the snake struck at him **he felt his blood run cold**, **Tł'iish bich'íj' dah diilwodgo yik'ee baa hodíixíí.**

22. have no feeling.

I **have no feeling** in my leg, **Shijáád doo 'áhályáqá da.**

The **feeling has come back in** my leg, **K'ad shijáád 'áhályáq násdlíjí.**

23. have a feeling that.

I just knew it would snow; I **had a feeling that** it would, **Doochííł nisin lág t'áá 'íidqá' ha'át'éego shíjí 'ákót'éego bąqh tsíníkééz.**

24. have a feeling that (suspect that).

I **have a feeling that** someone is following me, **Ha'át'éego shíjí la' shikéé' joogáałgo 'át'é nisin.**

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